

BNAI BRITH MAGAZINE



Volume XLII, No. 9 June, 1928

Europe's Youth and the Jew

By James Waterman Wise

Pacific School of
Religion
Berkeley, Calif.

Early American Jews in Portraiture

By Hannah R. London

Tales of Not Long Ago

By D. Glickman

THE NATIONAL
JEWISH MONTHLY

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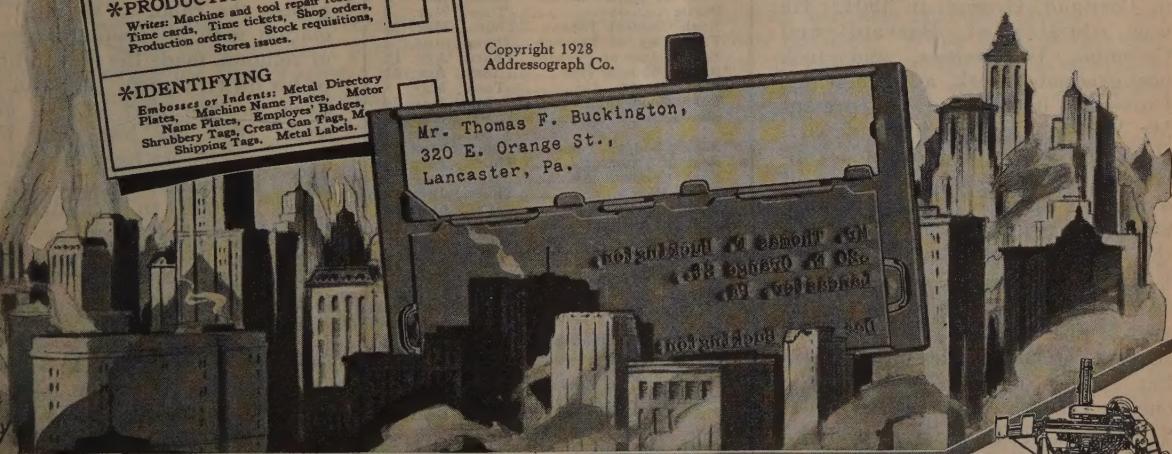
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Among Our Contributors

¶ D. GLICKMAN is considered one of the highly promising writers in present day Russia. His short stories have been published in various Russian periodicals. His "Tales of Not Long Ago" appeared originally in the *Evreiski Letopis*, and were translated into English for publication in the B'NAI B'RITH MAGAZINE.

¶ JAMES WATERMAN WISE was born in Portland, Oregon, in 1901. He was educated at Harvard and Columbia Universities, and took post-graduate work at Cambridge University in England. At present Mr. Wise is a lecturer in the department of Semitics at Columbia University. And he is the author of a number of articles on the youth movement, which have appeared in the *Century Magazine*.

¶ SARAH GOLDBERG is a regular contributor to the B'NAI B'RITH MAGAZINE. She is well known to our readers for her articles on the leading Yiddish literary figures. The one on Yehoash completes the series.

¶ HANNAH R. LONDON, a graduate of Radcliffe College, was formerly assistant to Frank W. Bayley, of the Copley Gallery. She is a writer and lecturer on art subjects.

¶ XENOPHON is the pseudonym of a man who has for many years been a student of Jewish life in the Levant. He prefers to keep his identity secret, because this affords him greater freedom of expression.

In Our Portfolio

¶ WE CALL the attention of our readers to some noteworthy features which are to appear in our magazine in the near future.

¶ SAMUEL TENENBAUM, who is at present sojourning in Europe, has written a thought-provoking interview with the French rabbi, Dr. Maurice Liber, of the Temple rue de la Victoire, Paris. Mr. Tenenbaum quotes the rabbi as saying, "Association with all people, irrespective of religion, made the Jew indifferent to his own religion. As soon as the Jews become part of the general whirl they are lost; but French Jewry is coming back into the fold, and it is coming back into it by what seems veritably to be a miracle. The French Jewish children are showing a remarkable affection and warmth for the Jewish religion."

¶ "GOODWILL may be a shallow sentiment. It may be the strong and cardinal principle of a democratic state," says the Rev. John W. Herring, pioneer leader in the work for better understanding between Jews and Christians, in his spirited article on the Goodwill Movement.

¶ IN HIS story, "Flight From Egypt," Don Gordon makes the Hollywood atmosphere real to us in a most unique way. A singular and amusing character, Papa Stein, finds himself possessed of the ambition to become a movie star. And his adventures in realizing that ambition make a story you will not want to miss.

Jewish Calendar	
5688	
1928	
Fast of Tebeth.....	Tues., Jan. 3
Rosh Chodesh Shevat.....	Mon., Jan. 23
*Rosh Chodesh Adar.....	Wed., Feb. 22
Fast of Esther.....	Mon., Mar. 5
Purim.....	Tues., Mar. 6
Rosh Chodesh Nissan.....	Thurs., Mar. 22
First Day of Pessach.....	Thurs., Apr. 5
Eighth Day of Pessach.....	Thurs., Apr. 12
*Rosh Chodesh Iyar.....	Sat., Apr. 21
Lag B'Omer.....	Tues., May 8
Rosh Chodesh Sivan.....	Sun., May 20
Shavuoth	Fri., May 25
	Sat., May 26
*Rosh Chodesh Tammuz.....	Tues., June 19
Fast of Tammuz.....	Thurs., July 5
Rosh Chodesh Ab.....	Wed., July 18
Tisha B'ov.....	Thurs., July 26
*Rosh Chodesh Elul.....	Fri., Aug. 17
	5689
Rosh Hashonah.....	Sat., Sept. 15
	Sun., Sept. 16
Fast of Gedalia.....	Mon., Sept. 17
Yom Kippur.....	Mon., Sept. 24
Succoth	Sat., Sept. 29
	Sun., Sept. 30
Hashana Rabba.....	Fri., Oct. 5
Shemini Azeraeth.....	Sat., Oct. 6
Simchas Torah.....	Sun., Oct. 7
*Rosh Chodesh Cheshvan.....	Mon., Oct. 15
Rosh Chodesh Kislev.....	Tues., Nov. 13
First Day of Chanukah.....	Sat., Dec. 8
*Rosh Chodesh Tebeth.....	Fri., Dec. 14

NOTE: Holidays begin in the evening preceding the dates designated.

*Rosh Chodesh also observed the previous day.

THE B'NAI B'RITH MAGAZINE

The National Jewish Monthly

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JUNE, 1928

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Editorial Comment

Social Service, Mr. Levy and Other Jews

SOCIAL service has performed an epic task in America in the past thirty years. Let us consider what it did for Mr. Levy, for example. We call him Levy; he might be Schwartz or Feitelbaum. Jewish social service met Mr. Levy at Ellis Island some twenty years ago. It guarded him against the wiles that beset the immigrant in the metropolis and saw him safely on the train bound for the mid-western city where he was to make his home and fortune.

It met him at the train when he arrived at his destination and gave him shelter for those few days during which he was to find a place for himself in the new world.

Shortly afterward there was a pack of goods on Mr. Levy's back which social service had provided for him. He fared forth into the city on a business career that was to lead to no little success.

* * *

Social service continued to be concerned with Mr. Levy. In the evening it taught him to read and write English in its settlement, and there, also, it offered him recreations.

Mr. Levy prospered and in a few years he had come to an economic state which made it possible for him to consider bringing his family over. Social service assisted him through that complicated process by which a family in Russia is transplanted to America.

So, at length, Mrs. Levy and the three children arrived also at Ellis Island where social service met them and facilitated their journey to the mid-western city where Mr. Levy awaited them.

* * *

Nor did the functions of social service end there. To be sure, Mr. Levy was already economically an independent man. But there was the matter of adjusting his family to the new environment, and social service called on his wife and instructed her in household economics.

* * *

And so twenty years passed and Jewish social service saw the fine results of its efforts. The pack of goods with which it had provided Mr. Levy had grown into a good store. Long ago he had moved from the tenement house and was living in a comfortable home in the suburbs.

The children were in the university, or were with him in the business. Jewish social service had cause to feel proud of its products. It had not merely filled the day's need but had helped to build a life.

It had helped to build many lives in the same way. It had served Jewish life and guarded it and made it a credit to the new land. It had educated it and adjusted it to the new environment. When immigration restrictions came, the Jewish immigrant generally was well grounded in American life.

He had taken root in the new soil; Jewish social service had adjusted an ancient way of life to a new environment, with benefit both to the environment and the newcomer.

* * *

But lately Jewish social service has become conscious of an embarrassing situation. While social service, with the aid of the Jewry of America, was building a new life for the Jewish newcomer, Jewish life among the older inhabitants languished.

The older inhabitants were giving generously for the well-being of the newcomer, building settlements and medical centers and hospitals for him. They were making his Jewish life worth living; but their own Jewish life was failing. Whereas with lavish hands they were erecting social centers for the education of their brethren, they were neglecting themselves, forgetting to establish adequate schools for the Jewish education of their children. While there were teachers in plenty for the children of the immigrants, Jewish teachers were scarce for the religious instruction of their own children.

So Jewish social service has come to a new conception of its functions. Its services to Jewish life must be a continuing one; it must now turn to help repair the Jewish life in America that languished while American Jews were serving their immigrant brethren; if it is to be Jewish social service it must serve all Jewish life; it must eradicate the new poverty—the poverty of the Jewish spirit, the anemia of Jewish life in America.

This, it appears, was the burden of the thought of the National Conference of Jewish Social Service which met in Cincinnati last month. Thirty years have passed since the conference was organized; helping Mr. Levy and all the others, its members have performed an epic service. Now Jewish social service turns to the successor of Jewish life in America, joining hands with Jewish education. This is the new office of Jewish social service.

We rather think social service will have a more difficult task feeding the lean spirit of Jews than it had in feeding the stomach of the immigrant. The effort is well worth undertaking.

The Christian Character of a Jew

"FOR Christian character, distinguished service and scholarship," Louis Behr, the President of the Hillel Foundation at the University of Wisconsin, has been awarded the Kenneth Sterling Day trophy.

It may seem paradoxical that the president of a Jewish group should be picked as having outstanding Christian character. But the faculty committee made the award because it felt that the word Christian nowadays has come to mean a certain standard of conduct instead of adherence to a certain faith.

To the mind of the faculty the character of the Jew, Louis Behr, embraced the noble qualities of a Christian gentleman. By awarding the trophy to the Jew the faculty proclaimed that there is no monopoly in any church of the virtues of character that are called Christian.

In the following letter, addressed to the University of Wisconsin *Daily Cardinal*, Prof. Carl Russell Fish, of that university, explains in detail the events which brought about this new point of view and the election of Mr. Behr:

"As Chairman of the Kenneth Sterling Day Memorial Committee, I think that I owe to the public a little of the secret history of the award for this year.

"In discussing the names of those nominated to us by various organizations, there was a general agreement that the best exemplar of the various conditions on the campus, accompanied by reasonably good scholarship, and at least a normal athletic activity, was Louis Behr of Rockford, Illinois. When we were about to make the award final, we suddenly remembered that the first item of requirement was Christian character and that the most striking evidence of Mr. Behr's religious activity was his holding of the presidency of the Hillel Foundation.

"The entire committee were still in favor of giving him the award, but they were doubtful as to whether it lay in their power, considering the designation of Christian by the original donor. Consultation with his representatives, however, brought out that they were at one with the committee in considering that Christian character might be displayed under more than one form of religious organization and belief.

"This is an extremely interesting illustration of the change in the use of the word Christian. I find in the seventeenth century that the word is used to designate the organization to which a person belongs regardless of personal character, so that you may have a blackguardly Christian but not one unaffiliated, or affiliated with an organization possessing a different creed.

"It is plain at present the word denotes the possession of certain qualities and may be applied to persons of any organization or absence of organized connection, but is less and less applied to those who show undesirable moral qualities, regardless of the orthodoxy of their affiliations."

Thus the faculty honored itself as well as Behr. Besides the Day trophy, Behr got the Big Ten Conference gold medal for proficiency in athletics and scholarship. B'nai B'rith, as the sponsor of the Hillel Foundation of which Louis Behr is President, extends to him its congratulations and its thanks.

Mr. Rosenwald Again Gives

ALMOST every month one must record the givings of Mr. Rosenwald. Two months ago it was \$5,000,000 for Russian Jewish colonization; last month he gave \$2,000,000 additional to the Julius Rosenwald Fund in which there was already before almost \$20,000,000.

The Julius Rosenwald Fund is the reservoir from which flow Mr. Rosenwald's generosity in America.

Mr. Rosenwald offers a new idea for the contemplation of philanthropists. Other philanthropists like to memorialize themselves forever by providing that only the incomes of their gifts shall be spent. Their dead hands must rule the institutions they endow for all time.

But Mr. Rosenwald has provided that the Julius Rosenwald Fund must all be spent within twenty-five years of his death. Indeed, if it needs the money any institution that it has helped may spend the money within the next five years.

"I believe that the greatest good can come through the use of the entire sum, both principal and interest, by the present generation," he says. "To my mind, forecasting what the needs of society will be 100 years hence is foolish."

Which proves Mr. Rosenwald to be as wise as he is generous.

* * *

The Rabbis Go Lecturing

WE READ that a large number of rabbis are scheduled to lecture this summer in universities of eighteen states, under the auspices of the Jewish Chautauqua Society.

What the Jew is and why, and how he started, and what he believes in and what he has contributed to the human race are the burden of the teaching that these rabbis are to give, not merely for Jews but for all who wish to learn.

We like this. It is better than speeches in which the non-Jew is advised to tolerate the Jew. It seeks by dissemination of knowledge to make the Jew understood.

Intolerance is the child of that ugly mother, ignorance. It can not endure in the light of knowledge.

* * *

Three Generations of B'nai B'rith Leadership

IN MONTREAL three generations—father, son and grandson—have served in the presidency of the local B'nai B'rith lodge. Thirty-six years ago, when he was twenty-four years old, Lyon Cohen was installed as President of the lodge. His father was a past president and attended the installation of his son. The devotion of the family to B'nai B'rith continued and in recent years Lyon Cohen has seen his son, Horace R. Cohen, installed in the presidency.

Recently Montreal Jewish communal organizations celebrated Lyon Cohen's sixtieth birthday in appreciation of his long and distinguished service to the House of Israel. The community presented him with an oil painting of himself, and the *Canadian Jewish Chronicle* dedicated an entire issue to him.

Our Hands Across the Pacific

B'NAI B'RITH has gone to China, the Administration Board of the Constitution Grand Lodge having granted a charter for a lodge in Shanghai. This another link in a chain of brotherhood girdling the globe.

Of all fraternal bodies only Masonry enfolds mankind in an embrace more vast than B'nai B'rith's. It is an amazing spectacle. From far-flung corners of the earth Jews are being brought together in a spiritual covenant to the end that as better Jews they may be better citizens of their respective lands.

We present to mankind a miniature of that brotherhood that must in time marshal all mankind at a common altar of peace, justice and righteousness.

Resurrection of a Dead Language

IT WAS called a dead language—Hebrew. A tongue reserved for the holy service of the synagogue, the Holy Tongue, scarcely to be profaned by popular use.

The people whose language it had been were scattered over the earth, and had come to speak the languages of the nations of which they became members. It was heard in synagogues as Latin is in some churches. Scholars studied it in their libraries as archeologists study the fossil from the glacial age or as archeologists study ancient civilizations in pieces of pottery.

As amazing as anything in Jewish history is the resurrection of this language as a living tongue for modern use. From a sacramental object of synagogues it has become a popular study of laymen in the class rooms, and they are learning to speak it as French or German or Spanish is spoken. In many cities of the land adult classes for the cultivation of Hebrew conversation have been organized. A Hebrew periodical literature has been created. A Hebrew publishing company, "Ogen," has been established. Last month Hebrew Week, to foster the study of Hebrew in the United States, was generally observed and \$25,000 was raised to propagate the living tongue that has been called from the dead.

* * *

Concerning Our Grandchildren

AT THE convention of the United Synagogue of America there was a protest heard against the lavish building of synagogues.

"It has become a disease among congregations to out-build one another to such an extent that some have mortgaged their grandchildren."

But shouldn't the grandchildren be made to pay a part of the cost of synagogues? Is it not for them that we build these houses of worship? Is it not to the perpetuation of Judaism that we dedicate them?

However, it is unfair to make the grandchildren pay for synagogues that they may not know how to use. So while we are building synagogues for them we must also build schools in which to educate the children for Jewish life in order that these synagogues may be perpetuated as living institutions.

Otherwise they will be only mortgaged mausoleums in the next generation, and the grandchildren will not care to pay inherited debts on tombs.

We note with pleasure that in the city of Cleveland \$68,000 was raised last month for a year's service of Jewish education.

Let There Be Peace in Israel

WE REMEMBER the story of pilgrims on the way to Jerusalem. They lived in distant places and the Temple had long been in their hearts; now they were to see it and place their sacrifices on its altar.

They came at length to a cross-roads and paused, not knowing which way to turn. One group said, "If we go to the right we will come to Jerusalem," but the other insisted on the left.

They quarreled, and eloquent orators spoke in behalf of the right, and equally eloquent ones spoke for the left. They encamped on the cross-roads, going neither to the right nor the left—only quarreling.

After a long time—some say years had elapsed—one said: "Let there be peace among us. Let us all go together one way, and if it is the wrong way, we can retrace our steps."

And this they did, and, at length, they came within sight of Jerusalem, but, lo! the Temple had been destroyed while they were contending.

To the factions of the Zionist organization who have stopped on the road to quarrel, we say also: "Let there be peace. There is much to be done in Palestine to make it habitable. Many who are already there suffer. They need helping hands, and your hands can not help while you lift accusing fingers at one another. Continue on your way lest the good work already done be destroyed while you quarrel at the cross-roads."

This is offered for the solemn consideration of the Zionist convention that meets in Pittsburgh on June 29th.

* * *

Character and Religion

ONE hears it said: "One may have character without religion and religion without character. Religion has nothing to do with character."

But recently tests were made, among Jewish children, by Dr. Julius Maller of the Teachers' College, Columbia University, as a member of the Character Education Inquiry Committee. Two groups of children were studied:

1. A group that had been given religious education.
2. A group that was without religious education.

The question to be determined was: Which of these groups is the more honest?

Tests for honesty were given and the result was that more honesty was found among the children who had religious training.

A man says: "I have no religion but, behold, nevertheless, I am a fairly decent sort of a person. I deal fairly with my neighbors, I try to go in ways of righteousness, I seek the ways of peace."

One might answer him: "And yet, sir, though you have no religion you are the product of religious teaching. Your character of which you are so proud was formed in your youth when you were exposed to religious instruction. Religion was taught to you as a way of life, and on that way you were started in your childhood and in that way you continue to go, even though you have no religious affiliation. You say you have no religion. You deceive yourself, sir. The religion of your youth is in your character, directing you in all your ways."

A Cross-Section of Jewish Life

Religion—Education



THE Tract Commission of the Union of American Hebrew Congregations is to be congratulated on the helpful, informative and highly readable tracts which it has been issuing for public distribution. The latest of these brochures is on "Philanthropy in Rabbinical Literature," and was written by Professor Abraham Cronbach of the Hebrew Union College.

* * *

JACOB BILIKOPF of Philadelphia delivered the commencement address at the graduation exercises of the Jewish Institute of Religion of New York, which were held on May 27th. Rabbi Stephen S. Wise, President of the Institute, conferred the degrees. And Judge Julian W. Mack, Chairman of the Board of Trustees, awarded the prizes.

* * *

HOW to direct the intellectual movements among the Jewish people, so that they should adhere to and harmonize with Judaism, will be one of the chief topics of discussion at the sessions of the Central Conference of American Rabbis, which will take place in Chicago, June 27th to July 2nd. The conference will give consideration to economic and social as well as religious phases of Jewish life.

* * *

PRIZES of \$100, \$50 and \$25 will be awarded, respectively to the first, second and third best short stories or plays published in the *Jewish Forum*, from June, 1928, to June, 1929. In addition these pieces will be paid for at that publication's regular rates. The contest is limited to stories and plays depicting the successful struggle with conditions in this country that handicap traditional Jewish life and aspirations. Communications should be addressed to Story Contest Editor, *The Jewish Forum*, 2000 Broadway, New York.

TWO outstanding leaders in American Jewry were honored at the graduation exercises of the Hebrew Union College, on Saturday, June 2nd. The college conferred the honorary degree of Doctor of Hebrew Laws on Dr. Lee K. Frankel, of New York, and David Brown, of Detroit. These degrees were given in recognition of "distinguished service to American Jewry and American Judaism." Mr. Brown received his degree in person, while Dr. Frankel's was conferred in absentia, he having sailed for London to attend the meeting of the Jewish Agency Non-Partisan Survey Commission.

On the same occasion fourteen students of the Hebrew Union College were graduated and ordained rabbis.

* * *

SEVENTEEN delegates will represent the Union of American Hebrew Congregations and its constituent bodies, the National Federation of Temple Sisterhoods and the National Federation of Temple Brotherhoods, at the conference of the World Union for Progressive Judaism, which will be held in Berlin in August.

* * *

THE five day week for working people and the Jewish Day School movement were two of the outstanding subjects taken up at the twenty-fifth annual convention of the Union of Orthodox Rabbis of the United States and Canada, which was held last month in Belmar, N. J. Methods whereby American rabbis can render help in the upbuilding of Palestine were also discussed.

* * *

AT THE graduation exercises of the Jewish Theological Seminary and its Teachers' Institute, which took place on June 3d, the honorary degree of Doctor of Hebrew Laws was awarded to Dr. Solomon Solis-Cohen of Philadelphia.

* * *

A USEFUL little volume for Jewish cultural groups is the debate manual, recently published by the Young People's League of the United Synagogue. It was prepared by Albert I. Gordon, Chairman of the Education Committee of that organization.

Social Welfare



BRYNWOOD COUNTRY CLUB is the name of the new organization of Milwaukee's Jewish golf enthusiasts. It was formed as a result of the attempt of the Milwaukee Golf Club to eliminate Jews from its membership. Morris Stern is President of the Brynwood Club, and Dr. L. Koppel is Secretary.

* * *

VICTOR EMANUEL of New York has not forgotten his alma mater, the University of Dayton. He recently subscribed \$300,000 for the erection of a library hall at that seat of learning. Victor Emanuel is a Jew. The University of Dayton is a Catholic institution. This makes the news of the far-seeing gift all the more gratifying.

* * *

THE 1928 edition of "Who's Who in American Jewry," which was issued last month, contains biographical sketches of 3567 Jews who have achieved distinction in various fields of endeavor in the United States.

* * *

DR. JOSEPH A. ROSEN, Director of the Agro-Joint in Russia, who was recently in this country, declared that, unless the co-operative loan societies of the new Jewish tradesmen in Russia receive help very soon from the J. D. C., the whole structure of this mass of Jewish artisans may collapse. He said further that only the time-tried generosity of American Jewry can save the situation.

* * *

A GIFT of \$103,701 from George Blumenthal, President of the Mount Sinai Hospital of New York, and Mrs. Blumenthal, will balance the entire deficit of the hospital's operating account for 1927. This contribution brings the total of Mr. Blumenthal's gifts to the hospital to almost \$1,000,000.

S ENTIMENT is coming to the fore in Canada for restricting the flow of immigration into that country, particularly immigration from Central and Eastern Europe. This is apparent from the discussion which took place some time ago at a meeting of the Government immigration committee in Ottawa. The British Welcome and Welfare League is leading the movement aiming at a modification of the Canadian immigration policy.

* * *

THERE are few people in Pine Bluff, Arkansas, who don't know of Sam M. Levine. Not only is he respected for his ability and achievements; he is also loved for his winning personality and kindness of spirit. Several weeks ago, with solemn ceremony, Mr. Levine, as Illustrate Potentate of the Mystic Shriners of his city, formally opened their magnificent new \$400,000 temple.

* * *

O F GREAT educational and cultural value are the oratorical and biographical contests for young people, recently announced by the national Young Judaea organization. The winner of last year's Young Judaea oratorical contest is now enjoying a free tour of Palestine. The winner of this year's contest will receive the same award. Winners in the biographical contest will also receive valuable prizes.

* * *

O N June 9th there will open in London the first session of the Jewish Agency Commission. This Commission was created by an agreement between Louis Marshall and Dr. Chaim Weizmann, consummated on January 17, 1927. Dr. Lee K. Frankel and Felix M. Warburg, the American members of the commission, sailed for London recently, as did also Dr. Maurice B. Hexter, Director of the Federation of Jewish Charities of Boston, who is Secretary of the commission. And Louis Marshall, too, has gone to London to participate in the deliberations.

* * *

N EW YORK CITY is determined to do away with the indiscriminate solicitation of funds from the public. Commissioner of Public Welfare Bird S. Coler has appointed a committee of Jews to advise him on the issuance of permits to Jewish organizations and individuals seeking to collect funds. The members of the committee are: Joseph Baroness, Rabbi Herbert S. Goldstein, Jonah J. Goldstein, Judge Aaron J. Levy, Dr. Samuel Margoshes,

Max Blumberg, Judge Grover M. Moscowitz, Judge Otto A. Rosalsky, Morris Rothenberg, Samuel Rottenberg and Bernard Semel.

The appointment of the committee came as a result of the revelation by *The Day*, a Yiddish daily of New York, of the existence of hundreds of fake collectors.

* * *

Foreign



C ONSTRUCTION of the Haifa harbor will be started before the close of the year 1928. A statement to this effect was made by Lord Plumer, High Commissioner of Palestine, at a reception given in his honor by the Haifa municipality.

* * *

A UNION of Democratic Jews has been organized in Polish Silesia for the purpose of promoting religious liberalism. In the constitution it is stated that Judaism is a religion only and Jews are a religious, ethical and spiritual community. The program of the new union rejects all efforts toward Jewish isolation and especially Zionism.

* * *

W ORD from South Africa indicates that, with the current *Keren Hayesod* campaign still in progress, a quarter of a million dollars has already been raised. Col. Frederick H. Kisch, a member of the Zionist Executive Committee, in Jerusalem, participated in the opening of the campaign.

* * *

A SAD example of the plight of Polish Jewry is the town of Ostrow. There was formerly a Jewish congregation in this town which had a membership of 700. Now this membership has dwindled to 44, and the one time handsome synagogue in which the congregation worships is damaged and dilapidated. Moreover, the Government threatens to confiscate it because the Jewish community is unable to pay the high taxes imposed since 1918.

Miscellaneous



I N 210 cities of the United States, the Jewish National Fund Flower Day was this year observed on June 3d, this being the fifteenth annual observance of the Day in this country.

* * *

A LANDMARK in American Jewry is the Touro Synagogue of New Orleans. A hundred years ago the congregation of which this imposing and handsome edifice is the house of worship was founded, and on April 27th, 28th and 29th, the one hundredth anniversary was celebrated.

* * *

T HE JEWISH DAILY NEWS (*Yidish Tageblatt*) is no more. Last month it was purchased by Israel Friedkin and merged with the Jewish Morning Journal, of which he is publisher. The *Tageblatt* was the oldest Yiddish daily in the United States and a staunch advocate of Orthodox Judaism. It was established in 1885 by K. Sarasohn.

* * *

S AN FRANCISCO congratulates Brooklyn. For Dr. Samuel C. Kohs, formerly Chairman of the Family and Child Welfare Section of the California Conference of Social Work, is leaving the Pacific port for the great eastern city. He has been appointed to an executive position with the Federation of Jewish Charities in Brooklyn. It's Brooklyn's gain and San Francisco's loss. But the people of San Francisco are glad, nevertheless, because a man whom they hold in such high esteem is getting ahead.

* * *

I T is reported that the conditions in the Jewish agricultural colonies of southeastern Russia are rapidly improving. Due to adverse weather conditions crop failures were feared. But there has come about a marked change for the better.

In the entire region of the Ica and Agro-Joint colonies, the resowing has been wholly completed. And depression among the colonists is passing as the fields become green.

Thinking Aloud

By Urva Porah

THIS MONTH I shall think aloud on a matter utterly personal and confidential. Lately The Inquiry—a social research organization—has been trying to find out what Jews think about Gentiles and Gentiles of Jews and Jews of Jews.

To that end The Inquiry has prepared questionnaires for Jews and non-Jews, the answers to which are to be made public as a survey of the reactions of the Jewish and the Gentile minds.

Most confidentially I present to the readers of the B'NAI B'RITH MAGAZINE the reactions of my mind to a number of these questions, it being distinctly understood that these intimate revelations are not to go any farther.

* * *

Question: Would you prefer membership in a country club of:

- (a) exclusively Jewish membership,
- (b) mainly Jewish membership,
- (c) mixed membership,
- (d) non-Jewish membership?

My answer: Between you and me, I want to belong to one of non-Jewish membership. It is so nice to be the only Jew in the club and to feel that one is better than all other Jews. Once in, I would like to throw black-balls at the head of any Jew who dared to offer himself for membership, to the end that I might remain the only Jew in the club.

* * *

Question: Would you promote Jewish employees in your business as rapidly to positions of exceptional responsibility as non-Jewish ones?

My answer: Between you and me, Jews are too bright. You promote one of them and what happens? Soon he knows more about your own business than you do? And after that he goes into business for himself. And that's what you get for all you've done for him—a competitor! That's why many Jews don't employ Jews. They are afraid of them.

* * *

Question: Other things being equal, would you prefer to vote for a Jew rather than for a non-Jew?

My answer: Between you and me, I always like to say that a man's a man and whether he is a Jew or non-Jew

URVA PORAH is in a satirical mood this month.

In that mood he likes to play the clown, pretending to be something other than he is.

In the present disguise he attempts to offer a characterization of some Jewish minds.

In any event the questions propounded by The Inquiry are searching, and the answers to them revealing.

Therefore, Urva Porah invites his readers to answer them also. The reader needn't answer them in this magazine. He need only take himself aside to a quiet corner and say to himself, "Now, Emanuel, answer these questions about yourself truthfully."

However, if he wishes to answer through this magazine, Urva Porah will be glad to receive his confessions. Letters should be addressed to Urva Porah in care of B'nai B'rith Magazine, Electric building, Cincinnati.

doesn't matter in politics. But when I go to the polls, what do I do? Generally I vote for the Jew because even though I don't like him, he is, after all, a sort of a brother, or, at least, a step-brother. Of course, I can afford to promote a Jew in politics because he will never be a competitor of mine, inasmuch as I am in the pants business.

* * *

Question: Would it influence your choice of a candidate if influential Jews were known to you to favor one rather than the other?

My answer: Between you and me, I always think I know more than other Jews and if a Jew tries to give me advice, I like to do exactly the opposite. So when an influential Jew comes to me and asks me to vote for Smith, I begin to figure he has an ace up his sleeve, as the saying is. I say to myself, "If Lefkowitz is for Smith, there must be a reason." And what do I do? I vote for Jones.

* * *

Question: Would you, other things being equal, prefer to entrust a Jewish

rather than a non-Jewish lawyer with your interests?

My answer: Between you and me, I don't like to tell a Jew my secrets. With a goy it's different. He's like a stranger; but with a Jew, well, I don't know. . . . You know how it is.

So when I call on the well-known law-firm of Shabbosdeckel and Jackson to divulge my troubles, I always ask for Mr. Jackson.

* * *

Question: If a former German officer were presented for membership in your club, would you vote against him if you knew nothing about him except that he was in the old Prussian army and of an aristocratic Protestant family?

My answer: Between you and me, I would vote against him and probably make a speech denouncing that Prussian. As a Jew I always imagine the goyim are watching me and I am dreadfully afraid of *rishus*. So I must echo the current prejudices even more loudly than other people, and I must shout my patriotism more noisily than the D. A. R., and if I disagree with any conventional opinion I must keep quiet. I must always be very careful, because you can never tell where *rishus* is. I would certainly vote against that Prussian in order that every one might know what a patriot I am.

* * *

As I said in the beginning all this is strictly confidential and not to go any farther. I have made a revelation of a Jewish mind and I hope the reader will respect the intimacy.

On second thought, I might add that I don't always vote for a Jew. Frequently I vote against a Jew, saying, "Why should I vote for him? Is he any better than I? Why should I put him above me? I should help make him a judge! Who is he anyhow? I remember when he didn't have anything, and now I should vote to make him more important than I! My wife, too, feels that way and when she goes to the polls she votes for McCarthy instead of for Levy. But, of course, I firmly believe that a man's a man whether Jew or non-Jew."

* * *

Next month I shall discuss another matter brought up in this survey, to-wit, gefilte fish.

David A. Brown

By Alfred Segal

DAVID A. BROWN, Doctor of Hebrew Laws. Thus it was recorded one day this month in the archives of the Hebrew Union College. Thus the college delighted to honor David Brown, layman, of Detroit, for most distinguished service to Judaism and to Jewry.

The American epics always have most satisfying endings. The farmer's boy from the obscure village rises to the presidency. The village store clerk becomes the king of oil. The newsboy, Dave Brown, is the man of the hour when his people need a great leader.

America has been the ruin of the doctrine of predestination. Life ceases to be a fixed game when a youth selling newspapers on a street corner may, by his own energy and enterprise, hew out a limitless destiny.

Detroit was still somewhere around the 20th in rank among American cities when David Brown was a little boy.

The scions of the old families were the business leaders; today's leaders were still children of poverty in the dapp of the future.

Dave Brown came very early to the struggle for livelihood. He is reported to have been a most energetic newsboy. There is in him still something of a glorified newsboy, first proclaiming to Israel the woes of its brethren in Europe, then crying out the spiritual hunger of the House of Israel in America. And there are still occasions in Detroit when he goes out into the streets, with other prominent ex-newsboys, to sell papers for charitable causes.

The story of David Brown follows the well-known course; from the street corner to a steady job; from the steady job to a business of his own; from a business of his own to success. (His business was the manufacture and sale of ice and ice cream.)

At this point the business man generally gets tired. He has reached middle age; he begins to think of retiring; the golf course intrigues him; he likes to sit at home; he dreads those occasions that summon him from domestic comfort.

But it was precisely at this point that David Brown fared forth on amazing adventures of the heart and spirit.

Of a sudden Jewry of the nation

began hearing about David Brown. A Jewish business man like him had never before been seen in America. He could speak with the fluency of the rabbis and with the force of a sales manager addressing his salesmen. He had the arts of an actor who can make 'em cry and laugh alternately. His anecdotes were retailed about the land. "Here is one that Dave Brown tells. . ." But no one could tell them precisely as Brown told them, for a David Brown story was a story plus



Dr. David A. Brown

David Brown, and David Brown was a personality incarnating the dynamic force of Detroit, the poetry of his Jewish inheritance and the passion of Israel's ancient prophets.

David Brown went out to get \$15,000,000 from the Jews of America for the relief of the Jews of Eastern Europe. This was the high adventure upon which he had set out in the middle years when the tired business man ordinarily seeks the golf links.

The arrival of David Brown in any city of the land was an event in that city. He spoke the language of the business man with the ardor of a prophet. Jewry was accustomed to the voices of rabbis; here was a layman with the power to move multitudes. He struck with ungloved hands at cynicism, indifference and smugness.

How could Jews sit with easy consciences at their well-laden tables while their brethren perished of

starvation? he demanded. How could they look untroubled upon their fat and contented children when the children of their brethren were dying for bread?

Jewry of America gave with surpassing generosity; the \$15,000,000 was raised; now our hero might rest on his laurels; he was the honored prophet in his own generation. But he had been in Eastern Europe in the meantime, and had seen the hunger, and had heard its appeal, and had beheld the vision, now fulfilled, of Jews colonized on the land in Russia.

No! Fifteen millions were not enough. Twenty-five millions! That must be the goal, and with fresh zeal he embarked upon the leadership of the campaign for ten millions more.

The success of this is now part of the remarkable history of American Jewry and the Jewish Distribution Committee.

Then came a breathing spell for David Brown. But soon American Jewry, having fed the hunger of its European brethren, began to look to its own soul. It needed refreshment. American Judaism was languishing; the sickness of the Jewish spirit was as grievous as the hunger of the Jew in Europe.

A revival of Judaism was needed and who but David Brown was the man to lead it? And David Brown was called, and he came; and the voice of David Brown again rang in the ears of Jewry; and the admonitions of David Brown again moved the hearts of Jews; and anecdotes of David Brown again became current in Jewry; and wherever Jews gave thought to the improvement of their Judaism, David Brown was summoned to enhearten them.

The burden of his speaking was "I am a Jew"! and the thousands learned to say it after him in their hearts:

"I am a Jew and the heir of great history."

"I am a Jew, and men have died rather than surrender this inheritance that has come to me."

"I am a Jew, and I must be faithful to my inheritance which has descended to me through much travail."

* * *

For these services to Judaism and to Jewry, David Brown has been honored with the degree of Doctor of Hebrew Laws.

Social Workers Discuss New Problems of American Jewry

Three Groups of Communal Leaders Meet in Cincinnati



HOW is the Jewish educator and the Jewish social worker to meet the needs and problems arising out of the most recent developments in American Jewish life? This is the question which pervaded the atmosphere at the sessions of the National Conference of Jewish Social

disease and dependency and delinquency. Hospitals, child care work and relief will continue to reflect the major items of budgets but the items for the positive elements in Jewish life will grow larger. Support and encouragement will be given increasingly to education, to primary and secondary schools, teachers' training schools and theological colleges. . . ."

And continuing the same trend of thought, Israel S. Chipkin, former President of the National Council for Jewish Education, declared:

"As American Jewry becomes more self-conscious it will realize more and more that through Jewish education will be inspired the Jewish leadership of the future. . . . It is through Jewish education that we must hope to inspire this leadership with new visions, to prepare the Jewish laity for their far-reaching responsibilities and to equip Jewish professional workers with added information and skill for their new missions. . . ."

In the same spirit, though speaking from a more general viewpoint, Dr. Arthur E. Morgan said before a later session of the three bodies:

"The normal span of life today is sixty-five years. Because of this and because individuals today have more leisure than in former years, we must develop a program of adult education for adventure and fine living in adult life. . . ."

Aim to Do Away with Need for Social Service

Sidney J. Hillman, President of the Amalgamated Clothing Workers of America, who was an unexpected guest at the gathering, aroused a good deal of thought and discussion with his assertion that the organization of which he is head aims to do away with the need for social service. Professor William H. Leiserson of Antioch College agreed with the views of Mr. Hillman. He proposed that in the future industry should take over much of the work hitherto done by social service agencies, leaving the latter free to concentrate on education.

There were of course differences of opinion expressed. But it is remarkable how time after time at joint sessions and at separate sessions the same dominant thought was voiced. The

same motif ran through all or practically all of the speeches. The need for relief and charity is diminishing the time for constructive, creative cultural work is at hand.

Each Group Elects Officers

Samuel A. Goldsmith, Executive Director of the Bureau of Jewish Social



Samuel A. Goldsmith

Service, the National Association of Jewish Community Center Secretaries and the National Council for Jewish Education which were held in Cincinnati last month.

And with alert eagerness the hundreds of delegates and visitors from all parts of the country followed the discussions in answer to the various phases of this question. The bodies assembled did not indulge in passing resolutions. Instead of this they allowed the gathering as a whole to take on the character of a clearing house for ideas and a spontaneous exchange of views. Each delegate was free to express his opinions and then to take back with him to his community the suggestions crystallized in the course of the procedure.

At the very outset, Morris D. Waldman, former President of the National Conference of Jewish Social Service, struck what might be termed the keynote in spirit of the entire gathering. Speaking before a joint meeting of the three groups in session he stressed the rising ascendancy of creative effort over relief in American Jewish communal activity. He said in part:

Increase Support of Education

"The trend in American Jewish philanthropy is toward diminishing emphasis upon provision for dependents and delinquents. . . . This does not mean that Jewish communities will cease to deal with the problems of

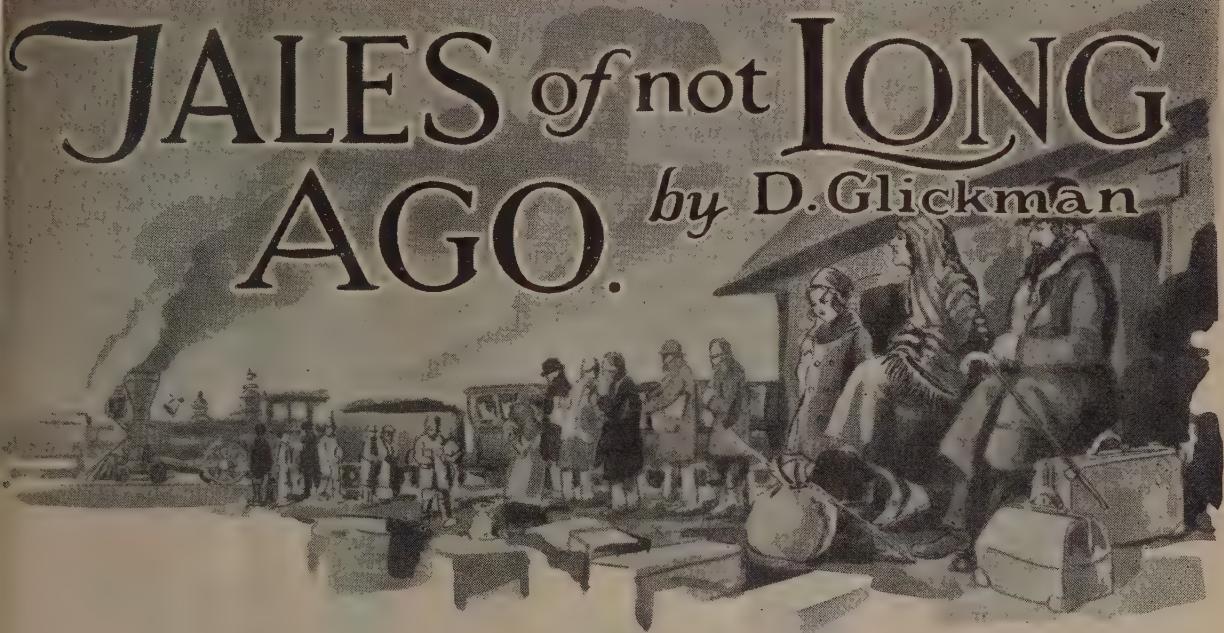


Dr. Emanuel Gamoran

Research, New York, was elected President of the National Conference of Jewish Social Service. Dr. Samson Benderly of New York, Herman Passmaneck of Pittsburgh and Mrs. M. C. Sloss of San Francisco were elected vice presidents. Hyman Kaplan of New York was chosen Secretary and Ferdinand Bach of St. Louis, Treasurer. Mrs. Siegmund Herzog, Dr. I. M. Rubinow and Dr. Boris D. Bogen were elected members of the executive board for a term of three years.

Dr. Emanuel Gamoran of Cincinnati was elected President of the National Council for Jewish Education. Jacob S. Golub of Chicago was chosen Secretary and Israel Abrahams of Pittsburgh, Treasurer. I. S. Chipkin, Dr. Samson Benderly, Dr. M. M. Kaplan, Dr. Leo Honor, Ben Rosen, Dr. A. M. Dushkin, A. H. Friedland, Louis Hurwich, M. Isach and A. P. Schoolman were chosen members of the executive committee.

Louis Kraft of New York was elected President of the Community Center Secretaries. Abraham W. Rosenthal, Samuel B. Kaufman and Mrs. Celia Strakosch were chosen vice presidents; Maurice Bisgyer, Secretary and Treasurer. E. J. Londow, Miss Libby Berman, Harold H. Levin, Dr. Moses H. Chaseman, Abraham S. Magida, William Cohen and William Pinsker were selected members of the executive board.



1. In The Ukraine—July, 1919

Illustrated by Harry Rude.

(Note: This sketch from "Tales of not Long Ago" describes conditions which existed in Russia immediately after the war. We will publish another of these tales next month.—Editor.)

HE three of us, my wife, my twelve year old son, and myself, are sitting at the Losovaya railway station, on the way to Kharkov. We are refugees. We are fleeing from the "order" which the builders of a reunited Russia have brought into "anarchy-torn" Ukraine. We flee from their "lawful order."

For six weeks, without interruption, day and night, a groan has been hanging over the city of Ekaterinoslav—the continuous groan. At nights the whole city howled, like a horrible monster. The inhabitants of the "Reunited Russia," which had been founded in that part of the Ukraine, tried to protect themselves by a beastly howl against the looters who besieged their houses. . . . The "gallant Kuban Cossacks," "the intrepid Don Cossacks," all varieties of faithful Cossack armies of old Russia, who had set out under the flag of General Denikin and under the emblem of the Orthodox Church, to save Russia, were now drunk with victory over "Bolshevist anarchy."

At the Losovaya station we have to wait for a train. . . . We are sitting in the depot. It is night. The dimly lighted room, dirty as a pigsty, full of people waiting for trains.

There are but few civilians and a great number of soldiers. In the first class waiting room there is a continuous movement of shadows in the semi-darkness—officers and Cossacks—all carrying whips, the famous *nagaikas*, the historical emblem of gallantry in the battle against students, socialists and Jews. They were haughtily, uncereemoniously staring into the faces of the civilians present and effecting the provoking attitude of victors in a conquered country, as though they were anxious to bring about a row in order to show their heroism in action. . . . The civilians, mostly Jews, are timidly keeping near the wall, trying to hide in the corners of the dark hall. The atmosphere is depressing and abominable.

We are seated on a bench at the window. A civilian of a distinctly Semitic appearance passes by. I inquire:

"Are you a local resident?"

"Yes, I am."

"Can you advise us of a place in town where we can stay over night? The train won't be here before morning, and it is tiresome and unpleasant to sit here all night. We would prefer a Jewish family. . . ."

The man bends over me and says in a whisper:

"Are you Jewish?"

"Yes."

"Well, then I would not advise you to go into the town."

"Why?"

"It is dangerous. You would have to pass by a wide ravine right near the station. For a week now Cossacks have been keeping watch there, waiting for Jews to pass, stopping them under pretext of checking their documents, and then leading them beneath the bridge and robbing them of everything. Some have also been badly beaten up. . . . You'd better not go. . . . Stay here overnight."

I thank him for the advice. The man looks around and adds in a whisper:

"Listen. . . . You'd better not sit here in the hall. Go out on the tracks. You will be much safer there among the peddlers. See the fellows here walking around . . . and looking for a chance. You are too well dressed. True, you do not look like Jews, but suppose they want to see your passport?"

We follow the advice and go outside. On the third track, where our train is to arrive, we sit down on the asphalt. We are hardly able to find a free spot. Down the entire length of the track, on numberless bags, bundles, bales, endless numbers of peddlers are asleep. . . . Among their gray monotonous figures we are dangerously conspicuous by our dress: a living temptation for looters.

We sit. The dark-gray sky of the July night is as gloomy as our hearts. Shapeless clouds creep above our heads; all we lack to make our misery complete is a little rain, and this may

come any minute. There is not a single star, not a bright spot anywhere in the sky. The railroad track is lost in the darkness. A yellow wall of wood looms in the far distance. Here and there, sparse signal lights flicker along the tracks. It is still—deadly still! And all those motionless bodies around us seem to be dead, without hope of awakening. . . .

My son sleeps, curled up on a valise. My wife slumbers, leaning with her head against a bale of bed linen. And I sit up, above the silence, one person awake among the many sleeping.

The rails in front of our platform are free. On the next track is a train, waiting to be dispatched to Ekaterinoslav—an endless row of freight cars packed with passengers. Once in a while a new arrival tries hard to squeeze into the dense mass of bodies. The fatigued bodies thus aroused come back to life, and the night is filled with the harsh clamor of Russian curses. In the end, the physical law of the impenetrability of bodies yields to practical necessity. The newcomer is swallowed up in the open mouth of the freight car. And silence reigns once more.

Then, suddenly, keen, loud voices are heard. A group of shadows follow the track, along the train, from car to car. Flashes are seen of cigarettes being lighted, and loud laughter mounts up into the air. . . . They are eight. Here they come. They knock at the wall of the car with a whip, right near the open door. . . .

"Any Jews here? Come out."

Silence.

No one comes out. And then suddenly comes a cry from inside the car:

"Here . . . here are Jews."

The car is stirred to life. After the endlessly tedious hours of waiting, a bit of diversion—Jew-hunting.

Two human shapes, pushed out of the car by horny hands, stand in deadly terror in front of the Cossacks.

"Come along."

They are led to the next car.

"Any Jews here?"

"Sure there are!"—cheerful voices reply from the inside.

Four more persons, with passports betraying the stigma of Jewish extraction, are taken out of the car. The hunters proceed to the next car.

Thus the gallant Cossacks advance

from car to car, fishing out Jews: a new and legally-sanctioned kind of sport, apparently.

And for quite a long while, after both the hunters and their prey are hidden from me by distance, I can hear:

"Jews, come out. . . ."

And a hearty, unrestrained laughter rises. . . . Women's laughter, in particular. A woman who had been sleeping not far from me raises her head, follows the Cossacks with a glance, and asks:

"What's that?"

"Arresting Jews,"—a nearby peddler informs her in a quiet, business-like manner.

"Serves them right," the woman says with satisfaction, and lets her head drop back on her bag.



I look into the dark space which has swallowed both the hunters and their victims. Where have they been taken to? What for? What is going to be their fate? . . . I feel as though I have been a witness to murder, almost as though I have taken part in it. In fact, I saw it all, and kept silent. . . . I am silent because I have my wife and my son at my side, and I am afraid to expose them to danger.

My wife rises up and stares at me with eyes widened by horror.

"Did you hear?" she asks.

"I did."

"What are they going to do to them?"

"Well, they will probably rob them of all they can, and that will be all," I say, trying to comfort her. . . .

"And suppose they . . ."

"Oh, hardly. . . . There have been no murders reported."

But I am lying. I have already heard reports of murders. The stage of "peaceful" looting is over. "Law and order" has entered a second phase, where blood is wanted. Right here, at Losovaya station, I have been told of several recorded instances of violent treatment of Jews on the railways. "Two persons thrown out of a train running at full speed." "One killed by a revolver fired point blank." "Three mutilated by looters." "A woman attacked in the woods and her skull crushed by rifle butt."

Such are the reports. And, therefore, the fate of the Jews who have been taken off the train does not look very bright to me.

"Hadn't we better go away?" my wife asks.

"Nonsense! Nothing to be afraid of. You better sleep."

"Sleep! In these hours of hopeless terror, in the enemy's camp, in the den of beasts, when murder goes on under your eyes, and death hangs over your head . . !"

My wife's head helplessly drops on the bundle. I see she is shivering: is it from the chill of the night or from horror? . . . Our boy is asleep. . . . And I am looking at them with deadly anguish and thinking:

"What will happen to us tomorrow?"

A pale strip of light appears in the east. It is getting cooler. As the morning mist succeeds the darkness of the night, the eye perceives trees, semaphores, contours of cars. . . . All is quiet again. . . . The peddlers around us are asleep. My son is asleep. My wife slumbers or perhaps she may be pretending to be asleep. I sit alone in the listless pose of a statue, torn between furious hatred of the murderers and desperate love of those whom fate has entrusted to me, whom I expect me to protect them. Shall I be able to protect them?

A lone shadow appears at one end of our track. . . . It is moving and bending over the lying bodies. Whom or what is it seeking? Here it comes nearer. A Cossack! Striking his boot with his whip, he slowly walks along the track and carefully examines the groups asleep. . . .

He is coming nearer, nearer. Now he has seen me . . . and he

has seen what I am worth. Among the mass of gray peasant coats and heavy boots my overcoat, hat and yellow shoes are conspicuous. He walks straight toward me. He stops in front of me, and with the brazen impudence of a pogrom-maker he bends over me and looks straight into my face. . . .

My face has no striking Semitic features. I may be mistaken for a Russian. He has apparently lost his assurance. He hesitates. For a few moments we stare into each other's eyes and do not say a word. Then I start the offensive:

"Well, old timer," I say, "what is the good word?"

My pronunciation, without any specific accent, and, in particular, my addressing him as "old timer," have thrown him into complete confusion. Jews do not talk that way. My voice also is too quiet.

He hesitates, straightens out, and replies:

"Well, nothing much to say. . . ."

I allow him time to think. I have a cigarette in my hand. In the same casual way, I ask:

"Got some light?"

"Sure," he replies, almost friendly now, "help yourself. . . ."

He pulls a lighter out of his pocket, gets a spark and offers me the light. I light the cigarette and say curtly:

"Thanks!"

Now he is sure that he has made a mistake: I am not a Jew. So he may talk to me (Jews are only to be beaten and looted, not to be talked to). "How are you going?"

"Kharkov."

Now that he is satisfied that I am Russian, he again bends over me and asks in a confidential whisper:

"Don't you know where the Jews are around here?"

The mist is lifting. In the gray light I see his face. A heavy-jawed, powerful, dull brute. I feel a strong desire to crush that skull, to extinguish the glance of those colorless eyes, reflecting the undisturbed soul of a murderer. . . .

"Where are there Jews around here?"

"I do not know," I answer quietly, training my will power. "What do you need Jews for?"

He has a cunning, significant smile. "Just so . . . I need them. . . ." I see the beastly grin . . . and I do not say a word. Once more he sizes me up with his eyes, then glances at my wife and child:

"Are these your folks?"

"Yes."

For another minute he waits for me to add something, and as I say nothing further, he says:

"Well, so long."

"Good-bye. . . ."

And he walks off, again carefully examining the figures herded on the track. He is looking for Jews. Apparently he has not had a single Jew today. He has no spoils to boast of. . . .

So we are saved this time. But the day is only beginning. . . . And we sit there among the wild horde, awaiting our fate. Even daylight brings no comfort: legalized crime fears nothing. All that is being done with the Jews is legal. The officers see it here on the spot, the supreme command knows it, and no one will as much as move a finger to restrain the "gallant" ardor. The "great United Russia" is aping the "national" policy of olden times, with heightened diligence.

The train has arrived. We run toward the long line of freight cars. We manage somehow to squeeze into the dense mass of human bodies. The air is bright now. Day has come in full force. A promise of sunshine is in the east. A military train arrives. . . . What are those inscriptions on the cars? Large white letters drawn with chalk. We look out and we read:

"Kill the Jews, rescue Russia!"

The same inscription on every car! Clear, brief, significant. . . . That is the fighting slogan of the Denikin army. Old Russia with the old methods. They think they are on the way to a new life, they do not suspect that they are on the way to death. They are doomed! Moribund! This army of marauding bandits is doomed. . . .

The train has started. Endless talk about the Bolsheviks and about Jews. The peddler, the artisan, the country school teacher, the office clerk, the student, the unwashed peasant woman, and the lady with curled hair—all are touchingly united in spirit. Without one moment's let-up one word keeps ringing in our ears:

"Jews—Jews—Jews!"

And the very wheels of the train seem to be repeating with rhythmical rage:

"Jew—Jew—Jew—Jew."

At every station, on walls, fences, water tanks, cars, we see the same motto:

"Kill the Jews, rescue Russia!"

We are in Kharkov. Troops are marching in the streets singing.

"Daddy," my son calls to me, "do

you hear? Do you hear what they sing?"

I look and listen. It is the regular army marching, in orderly step, with flags, and with officers in the lead—not Cossacks, but infantry. And in the clear and still July air these words freely resound:

"Let's drink to the Holy Cross,
Drink to the Holy Mass,
To our motto: 'Kill the Jews,
And rescue Russia!'"

"The Holy Cross," the "Mass," and "Kill the Jews!"

The faithful Christian soldiers. . . . The wise leaders. . . .

On the dial of history the hand is already nearing the hour of retribution. Yet the officers are marching ahead of their troops, so proud, so assured, so perfectly satisfied. . . . They are leading their troops, and fate is leading them. . . .

"To our motto: 'Kill the Jews,
And Rescue Russia!'"

Your Children are Neglected!

In 1922 the B'nai B'rith responded nobly to the call for help from suffering war orphans abroad. Our brethren in America assumed the responsibility of providing support for a number of these unfortunate children until they reach the age of 14 years.

The Adoption Method

inaugurated by the I. O. B. B. provided for annual subventions from lodges in proportion to the number of children each lodge adopted.

Of the number originally adopted

156 Children

are still depending upon the generosity of our brethren in America. Is your lodge abiding by its promise in behalf of these children?

Remember

that unless the promised support is forthcoming great suffering will result.

The Situation Demands Immediate Action

Europe's Youth and the Jew

By James Waterman Wise

H A V E spent nearly six months with European youth. I have been in all the countries of western Europe, from England to Italy, meeting, listening to, and exchanging ideas with their young people. Young people of all classes:



James Waterman Wise

I feel that I know them fairly well. I know them because they chose to let me know them, because they welcomed the visitor from America who didn't come among them to prove how vastly superior American plumbing is to European, or to check off on a tourist's diary the various "sights" taken in from day to day, or to demonstrate by a continuous state of noisy semi-intoxication the true American's contempt for the unwisdom of American legislation.

True, I was in Europe with a purpose. I was there to achieve what insight I could into the mind and heart of Europe's young people, to get their point of view on the questions which are of vital interest to youth everywhere. But this they did not resent. There is no flattery more subtle than the flattery of attempting sympathetically to understand another's attitude. And as in my case the desire to understand was not feigned but real, it evoked from the young people whom I met friendship and honest interchange of opinion. And I learned many things.

One of the subjects which naturally was in the foreground of a good deal of the discussions which I had with young people everywhere was their attitude towards those innumerable racial, national, religious differences and divisions which constitute so

serious a problem in Europe. Despite occasional flurries of religious intolerance, and of sectarian narrow-mindedness, we in America have no conception of the deep, bitter rifts occasioned in European lands by class, and race, and religious animosities. Nor are these animosities the outcome solely of chance dislike. In the past they have been fostered, encouraged, stimulated to serve political and national purposes. What is the attitude, I have been asked, of the new generation towards these historic hatreds and bitternesses? Will they, like the older generation, countenance and revel in and glorify them? Or are the rumors true that youth has banded itself together to supplant the ill-will with understanding, to break down the intellectual and emotional barriers which in the past have kept races and groups and faiths hopelessly uninformed about each other and hence needlessly antagonistic? Those rumors are true.

Seek Creation of An "International Mind"

There are young Hakenkreuzer in Bavaria, to be sure, and groups of nationalist young firebrands everywhere, but they and their minds and their spirit do not represent the youth of Europe. For the most part the young people whom I met know as a fundamental truth that the horror of war, the sufferings which have followed it, and the insecurity which it has everywhere occasioned can be traced directly to the education in animosities which the past generation received. They have seen that it is impossible to sow the seeds of hatred and ill-will and then to expect to reap a crop of peace and understanding and international friendship. The primary unity among Europe's youth grows out of this perception. "The creation of an international mind" is more to them than a slogan. It is the basis of their most earnest and passionate endeavor.

I have written elsewhere of the efforts which these young people are making to substitute a friendly for an unfriendly attitude towards other peoples. Most of them in those efforts realize that until the unfriendliness within the borders of each land are ended there can be no hope of inter-

national friendship and good-will. Can a man live peacefully with his neighbors who cannot keep the peace in his own home?

New Attitude Towards Jews

One of the fruits of this will to understanding on the part of European youth is a new attitude towards the Jew and things Jewish. In the past either indifference or hostility characterized the position of the young non-Jew towards all aspects of the Jewish problem. The Jew, he felt, disturbed troubled the national scene. Or at best was alien to it. Today he sees that no solution of national and international problems is possible without a positive inclusion of the Jewish factor and an intelligent attempt to cope in sympathetic fashion with that problem.

An example of this change of attitude towards the Jew is to be found in the July issue of *The Student World*, a magazine published in English, German and French by the World Student Christian Union, and with a very wide circulation among young people in the universities. That issue is devoted to the problems which arise out of the anti-Semitic tendencies which in some quarters have increased since the end of the war. It holds editorially that the Christian youth of Europe are in part at least responsible for those difficulties, and takes the position that anti-Semitism and the psychology which underlies it shame the pretensions of Christian fellowship and good-will and must be eradicated from the consciousness of youth. It includes frank discussions by Jewish and Christian students and writers on the various aspects of the problem.

Students Trying to Resolve Difficulties

There are other evidences of the effort of both Jewish and Christian students to resolve the difficulties which have so long and so bitterly divided their respective groups. At the many youth conferences held everywhere in Europe the problem is earnestly discussed. A few days ago, I received an invitation to be present at the annual conference of the International Student Service in Switzerland and to present there the point of view of the young Jew on the best way of ending inter-racial and inter-religious mis-

understandings. True, these efforts are simply scratches on the surface of a very deep and ancient problem; they will not, cannot, be expected in a decade or in a generation to overcome the engrained ill-will of centuries. They are merely beginnings—a sign, a portent. But at least they give cause for hope.

It is perhaps needless to say that the young Jews of Europe are participating eagerly in all the various youth movements abroad. In student circles particularly they have taken a leading part in the efforts to create a new and better international understanding. In the efforts to advance the cause of social justice and readjustment which bulks so large in European thought today they are among the leading spirits. They are to be found in every liberal group, in every progressive movement. Many of them are active in radical circles. In the creation of new forms of intellectual and artistic expression they play an important part.

In all these activities, however, Jews participate not as Jews but as young people who have great and vital interests in common with the young people of other groups and faiths. And that is good. For until both Jews and non-Jews realize not only verbally but actually that in the major interests and purposes of life there is a fundamental kinship between them, no conferences or committees or congresses of goodwill are going to bring them a step closer to one another. Though likeness does not guarantee liking, nor similarity necessarily imply sympathy, there is no surer basis for the building of friendship, whether personal or racial, than the feeling of common aims and purposes and interests.

So much, then, for Jewish participation in the larger interests of the youth movements of Europe. But what, one wonders, are these Jewish young people doing as Jews. What, if any, Jewish activities and efforts have grown out of the general development of a youth consciousness abroad? Is there any sign of a Jewish Youth Movement among these young people?

There might be two answers to these questions, a positive and a negative answer. In the sense of a movement highly organized as are some of the other youth movements the answer would be negative. There is no really powerful Jewish organization among Jewish young people. But there is a highly developed Jewish consciousness among young Jews which in some ways

is beginning to find active expression. Such expression has thus far taken two forms.

Young Jews Becoming Interested in Jewish Culture

First, in the increased and increasing interest of young Jews in the cultural background, in the history, in the development of their people. There is a neo-renaissance of Hebrew culture which has in many circles and places attracted the interest of young Jews. The study of Hebrew and of Jewish history, subjects which a generation ago would have seemed bizarre and absurd to the average Jewish youth, are now looked on as very valuable and important elements in their education. The fury of assimilationism which swept over western Europe in the last years of the nineteenth and the first years of the twentieth centuries is spent in large part. Jews are beginning to be a little less ashamed of themselves as Jews, a little prouder of the past, which is so peculiarly their own. Particularly young Jews!

Deepest of all their Jewish interests is the cultural and historic Jewish adventure which is Zionism. Not so much as a political expedient, nor even as a remedy for Jewish ills and a refuge for Jewish sufferers does Palestine interest them; but as a cultural and spiritual experiment of profound significance. They follow the development of the movement. They have their own Zionist groups and circles whose object is not to raise funds nor secure memberships but simply to enable them to keep in touch with the growth and change which in the ancient land of their people is giving rise to a new people of the land. A deeply spiritual rabbi in France tells one half proudly, half regretfully, that Zionism and the Jewish renaissance to which it has given rise are the only points of contact which remain between the young Jews of France and Judaism.

A Jewish family in Milan in which the mother and father are completely indifferent to things Jewish entertain one at dinner, and the main theme of interest to the two daughters of the house is in learning from the American guest the extent and the character of Zionist endeavor in the United States. . . . A Zionist Summer Camp for young people in a country district of England invites one to lecture on the Zionist situation in America. . . .

Students' Union Is Associated with League of Nations

I cannot end this brief and necessarily inadequate account of the Jew and Europe's youth without speaking of one group which gives high promise of taking an important place in the life of the Jewish young people in the future. It is known as the World Union of Jewish Students, and it is directly associated with the League of Nations. Under the auspices of the League, the Institute of Intellectual Co-operation, one of its constituent bodies, encouraged some years ago the founding of world unions of Protestant and Catholic students. A small group of young Jews felt that there should be a representative Jewish body in the Institute and they formed the Jewish Union. Its purpose is to represent the interests of Jewish students everywhere and to demand just and impartial treatment for them in lands such as Roumania and Hungary, where to be a Jewish student today is neither a joyous nor an easy occupation. The members of the Union believe that the League offers the best hope of securing such treatment, if Jews in all lands consistently and courageously demand it.

But the purpose of the Union is not merely defensive and negative. It has an active, a constructive aim as well. It seeks to stimulate the growth of Jewish interest among Jewish students, to further the study of the cultural and historic background of present-day Jewish life, to enhance and to educate an intelligent Jewish consciousness among young Jews everywhere. It hopes to provide a means for the coming together of young Jews from all parts of the world on the basis of the common Jewish factor in the lives of all of them.

This World Union of Jewish Students is an ambitious undertaking. It faces grave financial difficulties, just as it encounters the bitter opposition of those Jews who tremble at the thought that such a union might imply the existence of the arch-bogey: the International Jew. But it represents the best of the spirit of youth among the Jews of Europe, a spirit of fearless self-reverence, a spirit which will tolerate no dictates of cringing and of cowardice in its efforts to secure a respected and an equal place for the young Jew of Europe among his peers.

Vindicating Jewish Science

By Xenophon

JEWISH archeology is a scientific domain in which no nation with any scientific record has failed to take its part. The European nations, reared as they have been on the Bible, have followed it from the very beginning of biblical research with an affection that is worthy of the best scientific traditions of the West. As early as the middle of the last century, and in a few cases, even before that, there was begun a sort of race between Englishmen, Germans, Frenchmen, Italians, Swedes, and even Russians and Japanese to unearth more and yet more records which were likely to throw light upon the somewhat obscure biblical narratives. No doubt the religious background played a significant role in the international research competition in Bible lands; the fact that the Holy Land and the adjacent countries formed the background for the birth and rise of Christianity had no doubt something to do with the remarkable scientific achievements by the various expeditions which came to this part of the world for research purposes. But while this was a factor and perhaps a salient one, it was not the sole factor in the promotion of Palestinian archeology. What was at the beginning a work prosecuted chiefly for religious reasons, before long divested itself completely of the theological element, with the result that enormous libraries have been handed to posterity, all dealing with one or another of the numerous aspects of the Palestine that was.

Not a quaint looking stone in its variegated geological structure, not a rare or even a bizarre pygmy but received consideration at the hands of one or another of the many scholars who made Palestinian research their life work. Comprehensive treatises have been prepared in almost every language that has a scientific record on minor and major subjects related to the past of the Holy Land. Substantial subventions were voted by the leading countries to finance scientific expeditions which were sent to the Orient, and mainly to the Holy Land, in which scholars spent many months and even years, searching until they could announce the discovery of some antiques or relics of the past. At Ain Shemesh, at Megiddo, in Jerusalem, in

Gaza, in Samaria, indeed in almost every part of the country, scientific expeditions, sponsored by various nationalities, spent years. The results of their research are now common knowledge; these champions of science, which erred perhaps on the side of exaggeration and overestimation of trivial matters, have unveiled a world which was extremely rich in plastic expression.

By comparison with the wonderful achievements of Christian scholars in the domain of Palestinian, and even of purely Jewish, archeology, our own Jewish record has been lamentably poor both in enterprise and results. The numerous volumes on Palestinian archeology rarely, if ever, reveal a name with a distinctive Jewish sound amongst the numerous explorers of generations and generations. Whatever may be the causes the fact remains that Jews, as a whole, and even European scholars of the so-called Jewish persuasion, have taken but scant interest in the exploration of Palestine's antiquities, which constitute such a favorite field for their fellow scholars of the Christian faith.

Jewish interest in the exploration of Palestine is of comparatively very recent origin. To be sure there were travelers, wanderers in centuries past who toured Jewish communities for fun and adventure, and included Pal-

estine in their itinerary. To those *Wandervogel* we owe a great deal. Treasures of invaluable information on the status of Jews in remote and out-of-the-way corners of the globe have reached us through them. Many a page in Jewish history would have remained unwritten but for the courage displayed by a certain Rabbi Petachia, of Regensburg, by Eldad Hadani and by that tireless Jewish Marco Polo, Rabbi Benjamin of Toledo, on whom we still draw for enlightenment as to the life of Jews in many an obscure community.

But the study of Palestine's past and present was up till recently almost completely the monopoly of non-Jewish scholarship. There were here and there some Jewish devotees of archaeology who could not shut their eyes to the romance of Palestine's past. But their efforts, lacking in financial, organization and scientific technique, could not possibly be very fruitful. The task of unearthing and unveiling so much that was hidden for centuries under Palestine's rich soil was not a simple or easy one. However, we cannot speak of Palestinian archaeology without mentioning the unique contribution of Rabbi Joseph Schwarz, who early in the last century came to the country, toured it, as it were, from Dan to Beersheba, and prepared a succinct and yet comprehensive handbook



First Layers Opposite Tower of Helena

on all aspects of life in the Holy Land. The book was so accurate and up-to-date at the time that German universities considered it reliable enough to have portions of it translated into German for the use of students of divinity, who were eager to gain a first hand knowledge of life, past and present, in the Holy Land. There was also that veteran scholar, Abraham Moses Lunz, who, in the face of bitter opposition, on the part of the reactionary elements in Jerusalem, made the investigation of Palestine his life work. He enriched Palestinian literature with almost a score of year-books published in Hebrew, and in part in German and English, and dozens of almanacs which gained fame for their accuracy in matters Palestinian.

But not until recent years was there an organized effort on the part of Jews to make their own distinctive contribution to the unearthing of Palestine's manifold treasures, particularly those with a distinct Jewish significance. Knowledge of our ancient history naturally is an inseparable part of the Jewish cultural revival in Palestine. Yet study of the past can hardly be

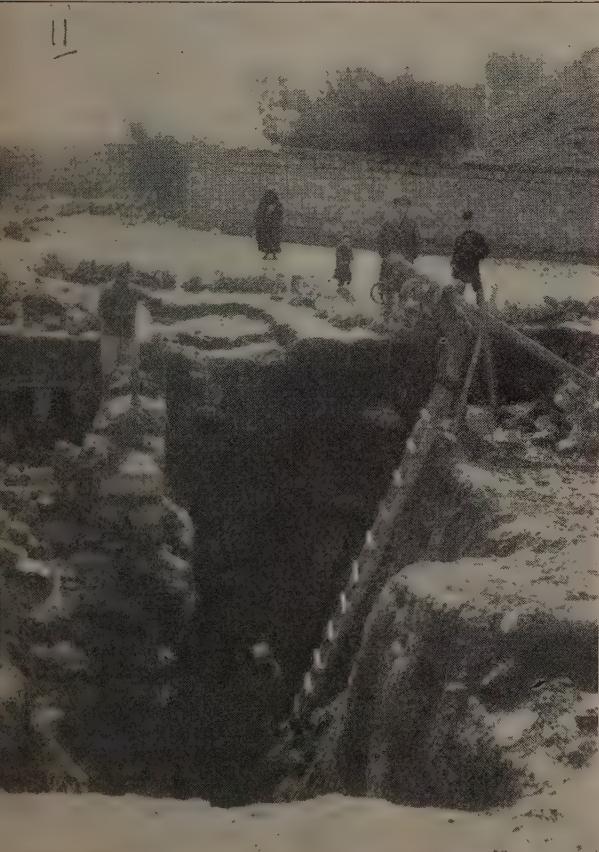
said to have kept pace with the tremendous efforts at rehabilitating the country—or to put it more exactly, at the physical rejuvenation of the land. The money and resources made available for the prosecution of one particular piece of excavation were out of all proportion to the needs of the scheme. Nevertheless the balance sheet of Jewish contribution to Palestinian archaeology in post-war years shows a credit side not to be despised. While few really unknown relics or places have been discovered by Jews, many an ancient site and relic has been cleared by them of the dust and dirt of centuries. With these, no doubt, belong the antiquities around Jerusalem which have been cleared, cleaned and al-

lso亭tinctively Jewish in design and style.

All this work, for all its importance to the archeological student, can not be said to have created a "sensation" in the field of knowledge of ancient Palestine. The discoveries were taken as a matter of course, were received by the scientific world as a humble contribution which Jews and Gentiles could ill afford to overlook. But the discovery of the third or so-called



Lord Plumer and Party Visit Site of Excavation



Delving Deep Into Lower Layers

most renovated, thanks to the efforts of Prof. Nahum Slousch, formerly of the Sorbonne in Paris. Prof. Slousch is also responsible for the discovery of several old synagogues in Lower Galilee which show that in the early days of the first, and second century A. D., close upon the destruction of the Temple in Jerusalem, Jews displayed a keen desire to embellish if not ornament their houses of worship. While these are to be ranked considerably below the Greek architectural structures in the country, they nevertheless reveal an attempt to create something dis-

Agrippa Wall was in the nature of a challenging answer by Jewish scholarship to the persistent complaints of those Jews and non-Jews who had the cause of Palestinian exploration at heart. Though, as will be explained, there is still more than one scientist who is skeptical as to the authenticity of the find, it will be readily understood why the discovery assumed such significance and popularity. To begin with, few if any actual excavations in sites, Jewish or non-Jewish, were conducted by Jews as such. There was a French-Jewish scientific expedition, financed by Baron Rothschild of Paris, on the supposed site of the ancient hill of Ophel near old Jerusalem. That expedition was headed by Captain Weil, a well-known archeologist; but as so often happens the Jewishness of both the financier and the conductor of the expedition was overlooked, and the results were naturally attributed to "French" science. Secondly, we must bear in mind that through the unearthing of buildings, tools and implements, we are best able to learn about the customs and manner of life of the ancients. Hence the tremendous interest attached today to any discovery of architectural import as against the comparatively feeble response aroused by the finding of an old manuscript or an old cuneiform tablet.

Now, what is this so-called third wall? Herod's regime in Palestine was one of intense building and decorative activity. Whatever else may be said of that despotic ruler of a rather dubious moral character, there is no gainsaying the fact that he freely gave great help, financial, moral and otherwise, to any building activity which was of a public character. All this intense architectural activity naturally necessitated strategic measures and works of protection. But Herod, who was anxious to prove to Rome that he was a ruler of peace rather than a military representative, did not give much attention to the latter work.

Thus the task fell to Herod's successor in office, who began the construction of a wall on a grand scale at about the year 40 A. D. The wall was to encircle the whole capital of Palestine, but the construction was begun from the north, the side on which Jerusalem was most exposed to invasion.

The discovery of the exact location of the wall was hitherto looked forward to by scientists as an event that would be of importance in the annals of Palestinian exploration. Under the auspices of the Hebrew University of Jerusalem and the Hebrew Palestinian Exploration Society, and under the management of Dr. Soukenik, and Dr. L. Meyer (the latter of the Palestinian Government Department of Antiquities), excavations were recently conducted which brought to light the beginnings of the third wall. Diggers, after going down only four feet or so, saw exposed huge and beautifully chiselled and finished stones.

The discovery of the upper layers was but a beginning of the clue to that puzzling wall which has aroused such a great interest in archeological circles. The diggers had to dig another thirty feet or so before they could discover the direction of the wall from the northern end of the city southwards.

The masonry of the wall itself, its geographical location (opposite the tomb of Helena to which Josephus alludes in his "War of the Jews") and other factors removed many doubts as to its authenticity. Some there were, it is true, amongst Palestinian explorers who, while very sympathetic on the whole to the discovery still maintained a somewhat skeptical attitude as to the exact identification of the wall with that of the third wall. Thus the well-known French scholar, Father Vincent, who was at first inclined to attach to it a great measure of authenticity, subsequently joined the skeptics.

Without entering into a detailed discussion as to the pros and cons of Father Vincent's views, the fact remains that the excavation of this wall, conducted by Palestinian Jews, under distinctly Jewish auspices, forms a worthy landmark in the progress of Palestinian exploration.

Why Support the Cleveland Orphan Home?

High Lights of an Address by Fred J. Lazarus, Jr., President of Home



THE new Cleveland Orphan Home will be located in University Heights, an attractive suburb of Cleveland, and in addition to the twelve or fourteen cottages there will be an administration building, a recreation building, the superintendent's cottage and other essential structures. We are also making financial provision for our children to attend public school.



Fred J. Lazarus, Jr. recognized nationally for his service in the welfare field and for his knowledge of social problems, is chairman of a committee on capacity, which will determine the size of the new Orphan Home.

We are of the opinion that there will be need for our Home for many years to come. It must be understood that we do not seek children nor are we in competition with any form of

child placement. The only children admitted to our institution are those whose welfare requires it in the opinion of trained child care workers and accredited welfare agencies. We do not accept children from sizeable communities having social agencies unless the admission of the children is recommended by the accredited agencies, and we thoroughly investigate every application from the smaller communities ourselves or have an agency in a neighboring large city make the investigation for us.

The Jewish Orphan Home at Cleveland is trying to do the best child care job possible within its power. We are proud of our program. Each child is treated as an individual and is encouraged to develop into a thoroughly normal man or woman. A psychiatrist is maintained at the Home to study individual children and by taking counsel with the child and the workers at the Home to straighten out any kinks in the mind of any child, for no two of our children are alike.

Jewish Orphan Home children attend public schools, and one out of every four of our children graduates. Many continue with their high school studies after they are discharged from

the Home at the age of sixteen. It takes courage and initiative to do this. We help worthy children with both high school and college scholarships. Our After Care Department keeps contact with our children until they are safely anchored and require no further help.

In conclusion, I want to say that I believe that the people of the Middle West and the Northwest owe as much to their dependent children as they owe to orphans and dependent children overseas. Even though large cities need our facilities, in a lesser degree than small ones, we must look to them for generous support in this project as they have population and wealth and when these communities did need our institution, we served them generously. The smaller communities are also expected to measure up to their fullest responsibilities. The new buildings are a reality. We are breaking ground soon. This is the first public appeal the Jewish Orphan Home at Cleveland has ever made for capital funds in the sixty years of its existence, and I am confident that it will be the last for many decades and perhaps for all time to come.

In the Public Eye

Henry Rosen

HENRY ROSEN has been elected Executive Director of the Jewish Consumptives' Relief Society of Denver to succeed the late lamented Dr. C. D. Spivak.

Mr. Rosen was born and educated in Russia.

Persecution of the Jews under the old Czarist regime, however, led him to migrate to the United States. And soon he began to make his presence felt in this country. In 1917 he joined the staff of the Jewish Consumptives' Relief Society; and before long he forged to the front as field worker and executive. Subsequently he was appointed head of the C. R. S. office in New York. And now, in recognition of his efficiency and success in this position, he has been elevated to the highest office at the society's disposal.

* * *

Joseph Barondess

EVERYONE who knows Joseph Barondess loves him; and almost everyone who is anyone in Jewish public life in the United States knows him.

Hence his election recently as president of the American branch of the Jewish National Fund was hailed with acclaim. Mr. Barondess came to the United States from his native Russia in 1888. And from the very outset he has been an active and influential communal leader. He was a pioneer in the organization of Jewish trades unions. He served as commissioner of the New York Board of Education under both Mayor Gaynor and Mayor Mitchell. During the World War he took a prominent part in the various relief drives. He was a member of the Committee of Jewish Dele-



Henry Rosen

gations at the Versailles Peace Conference. And he participated in the framing of the Zionist proposals which were submitted to the British Government.

Mr. Barondess has also served as Vice President and Acting Chairman of the American Jewish Congress. And he has appeared several times before Congressional commissions in his efforts to bring about a modification of the immigration restrictions.

In brief, almost all of Joseph Barondess' thought and time and energy have been devoted to the welfare of his people.

* * *

Jacob Fishman

THE columnist is about all there is left of the picturesque personal journalism which flourished in this country a generation ago. And the Yiddish press now, too, has its columnists. Among the most prominent of them is Jacob Fishman, whose fiftieth birthday was celebrated a few weeks ago.



Jacob Fishman

On the front page of the *Jewish Morning Journal*, under the heading, "From Day to Day," Mr. Fishman, three times a week, airs his views on the passing show of current events. His comments are noteworthy for their definiteness, courage and lucidity. Mr. Fishman is also Managing Editor of the same paper.

He came to this country at the age of twelve. And after attending public school for three years, he went to work in the office of K. H. Sarasohn's weekly, *The Jewish Gazette*. Later, at the age of twenty, he became City Editor of the *Jewish Daily News*. For sixteen years he held this position and then joined the staff of the *Warheit*. Following two years service with the *Warheit*, he assumed the managing editorship of the *Jewish Morning Journal*, a daily, the influence and value of which he has done much to build up.

Dr. John Slawson

ALTHOUGH but thirty-two years of age, Dr. John Slawson already has a remarkable career behind him. And his new position, that of Executive Director of the Jewish Welfare Federation of Detroit, which he is to assume September 1st, as successor to Morris D. Waldman, will give him ample opportunity to further distinguish himself.



Dr. John Slawson

Dr. Slawson was educated at Columbia University, having received the degrees of B.S., A.M. and Ph.D.

For one year he was an instructor at the City College of New York. Then came four years as investigator and psychologist for the New York State Board of Charities. And following this Dr. Slawson became Director of the Research and Community Organization for the Jewish Welfare Federation of Cleveland.

Harry F. Guggenheim

THE name Guggenheim is familiar to all aviation enthusiasts. And now the name has won new renown. The Arbitration Society of America recently awarded a medal to Harry F. Guggenheim, President of the Daniel Guggenheim Fund for the Promotion of Aviation, in recognition of his services toward the maintenance of commercial peace.



Harry F.
Guggenheim

Though by profession a mining engineer, Mr. Guggenheim has devoted much of his thought and time to aviation. He represented the American Committee of Experts on Civil Aviation on the Preparatory Commission for the Disarmament Conference of the League of Nations, at Brussels, in February, 1927. And he was the official United States delegate on the Inter-American Commission of Commercial Aviation at the third Pan-American Commercial Conference.

News in Views



Wide World Photo

GROUP at the laying of the cornerstone of the new Temple Emanu-El, New York, which took place recently. The figure in the foreground with mallet in hand is Louis Marshall, President of the Congregation.



ABOVE is seen the imposing new structure of Temple Beth Israel of Portland, Oregon, which was dedicated on April 27-28-29 of this year. This congregation was organized in 1858.



International Photo

ENRICO GLICENSTEIN, the famous sculptor, is shown here with his son Emanuele, who is acquiring renown as a painter. Both of these artists are now visiting the United States, and their works have recently been exhibited in New York.



Pacific & Atlantic Photo

TO the left is a group of leaders of Conservative Judaism who participated in the convention of the United Synagogue of America which took place several weeks ago in Chicago.



ABOVE are the members of Hollandia Lodge of the Hague, and guests, who participated in a festive affair given by the lodge recently. The membership of this lodge consists of outstanding personalities in the Jewish community of the Hague.



HAROLD RIEGELMAN (left), past President of Zeta Beta Tau Fraternity, is shown here presenting the Gottheil Medal to Aaron Sapiro in recognition of Mr. Sapiro's services to the Jewish people during the year 1927.

TO the right (below) is shown the new sixteen-story building erected by the Federation for the Support of Jewish Philanthropic Societies of New York, which was dedicated a few weeks ago. The Federation and several of its constituent agencies will be housed in this building.



BELOW is a picture of Louis Behr of Rockford, Illinois, President of the Hillel Foundation at the University of Wisconsin, who has been awarded the Kenneth Sterling Day Trophy for CHRISTIAN character, distinguished service and scholarship.



The Printed Page

VICTORY IN DEFEAT

The Island Within, by Ludwig Lewisohn. (Harpers.)

PERHAPS the first thought that comes to one's mind upon reading Ludwig Lewisohn's latest novel, "The Island Within," is that it is grist for the mills of those critics who maintain that there are not seven arts but as many as there are works of art.

"The Island Within" is very personal. By means of it Lewisohn not only tells a story; in addition he says to you and me things which he feels overpoweringly. He reports with effective artistry some more adventures of his soul in his journey up the stream of Jewish consciousness. "The Island Within" no doubt violates most of the rules set forth in a correspondence school course in novel writing. And it is far too vital, poignant and moving to be crowded into the narrow and stifling compass of art for art's sake. Yet it is not a mere *tendenz werk*, not a mere piece of propaganda preconceived and planned to advertise something or other. It does teach something. It does have a moral. And in places the moral is played up too prominently. But on the whole the story teaches merely in the way that life itself teaches to the discerning mind and understanding heart.

A saga of four generations, "The Island Within" opens in Vilna, progresses through Germany and closes in America. The early part of the story is hauntingly beautiful. Its characters move under a cloud. The sunshine hardly touches them. Their suffering tears one's heart. Yet there is something in the souls of them, a peculiar combination of aspiration and resignation, which gives them almost heroic stature and enables the author to transform their sorrows into sublime beauty.

In the American part of the story, Lewisohn, it seems to me, indulges in some special pleading and sentimentality. He seems too eager to get his idea across. Yet it may be that those of us who take our Jewishness for granted because it is so much a part of us fail to appreciate its full significance. Hence the truer valuations of a man like Lewisohn who has come to the Jewish "island within" after years of wandering in strange lands seem to us far-fetched and sentimental.

What awe-inspiring unity there is in the book! The author, of course, has with consummate artistry effected this unity. And yet, so imperceptibly is it woven into the very texture of the story that it seems inevitable—this inner unity, this stream of Jewish consciousness flowing onward through the souls of the generations. The members of the younger and emancipated generation touch the outer world; they move in it; they are a part of it; indeed they seem well nigh lost in it. But there is an inner integrity that holds them to their Jewishness almost in spite of themselves, and in the end they must come home to the only place where they can find peace, the spiritual "island within."

Reading this new novel of Lewisohn's is a memorable experience. One's soul is purified in the process, having been bathed in a tragic beauty which somehow reveals the inner reality of life that more than recompenses for its sufferings and shortcomings.

J. Z. JACOBSON.

DISTINCTIVELY AMERICAN

A President Is Born, by Fanny Hurst. (Harper and Brothers.)

TO MANY readers Fannie Hurst must always be the Fannie Hurst of the short story; the Jewish reader, especially, who has sniffled over the somewhat artificial pathos of "Humoresque" and "Seven Candles," is likely to place her foremost among America's short story writers, choosing to ignore her several lesser novels in which she tried her wings as a writer of sustained fiction, and the somewhat overpowering "Lummox." Perhaps "Lummox" was little more than cavaire to the general public. But now with "A President Is Born" Fannie Hurst wins the right to stand among our leading novelists.

This new novel has a tenderness, a wit, a depth of understanding that the author has never reached before. Laid in the Ohio countryside, the tale smacks of the soil in a manner often found in the European novelist, seldom in the American.

The character drawing is superb: Matilda, the work-ravaged mother; the old gentleman, with his tempers and his loyalties; Beck, so beautifully feminine in her masculine strength, and her

dependent husband and sons; and David, the farm boy, are each and all depicted with the brush of a master. We enter into their fireside councils; we herd the sheep with little David on the lonely hillside; we agonize with Beck at the loss of her farms. These are not mere book characters but living struggling humans, who when once known can never be forgotten.

The story, although it runs as a family chronicle, beginning with the birth of the hero and dwelling with much detail on his childhood and early struggles, is not involved. This despite the fact that its pages are crowded with portraits of the entire family, their neighbors and other citizens of a little Ohio town. The author daringly uses the old device of the family diary, actually printing footnotes, some of which project her hero's achievements into the misty future. With such skill does she handle her theme that one likes to believe he is reading of a real flesh and blood David, who rose at dawn to do the chores, worked his way through law school, and at last attained the position every American boy is led to expect—the presidency of these United States.

ELMA EHRLICH LEVINGER.

SERMONS FOR BUSY PEOPLE

Jewish and American Ideals, by Dr. Mayer Winkler. (Published by the Author.)

THIS little paper bound collection of sermons, on traditional as well as contemporary subjects, recommends itself immediately to the busy reader by virtue of the brevity of each of the pieces included. This does not mean, however, that they are superficial. On the contrary, the author, who is rabbi of the Sinai Congregation of Los Angeles, has succeeded in compressing much significant thought into comparatively few words.

Rabbi Winkler believes that in essence the ideals of genuine Americanism and of fundamental Judaism are almost identical, and when they are not the same they are at any rate complementary. This belief is stressed in several parts of the booklet.

He admonishes the Jews of America to rise to the spiritual opportunity which this country offers them.

Moses Mendelssohn as a Cultural Force

By David Shulman

HUMILIATING intellectual apathy and a consequent inclination toward servile manners and morale menaced an enfeebled European Jewry at the opening of the eighteenth century. Hatred, intolerance, persecution — against such fearful odds, the disheartened Jews seemed powerless.

Fortunately, however, a resurrection, a glorious revival of Jewish culture took place at the critical moment. In the world's history, a few peoples have been spared oblivion by staging similar comebacks. But when such a resuscitation occurs in a people long past its youthful vigor, one whose history consists of a series of soul-stirring struggles and tribulations, then it must be considered in the nature of a miracle. This renaissance of the Jewish people, which is attributed to the influence of Moses Mendelssohn, is all the more noteworthy inasmuch as the moving spirit of it was not consciously working towards that end. Even when sought after he refused to assume leadership, declaring that he was in no way fitted for the position. Unwittingly and involuntarily Mendelssohn aroused the dormant genius of the Jewish people. His biography is fascinating in that it brings out in high relief

a period in the history of the Jews when they elevated themselves from lowliness to greatness and spiritual self-consciousness.

Moses Mendelssohn was born at Dessau, Germany, in September, 1729. At the age of fourteen he, then a weakly, deformed lad, made his appearance at one of the gates of Berlin. A watchman, the terror of immigrant Jews, harshly addressed the wan, lame boy seeking admission. Luckily, he hammered out that he desired to enroll himself among the talmudical pupils of Rabbi David Frankel. The

rabbi took an interest in the shy youth, permitted him to attend rabbinical lectures, provided for his maintenance, and employed him as an amanuensis, for Mendelssohn had inherited a beautiful handwriting from his father.



Mendelssohn led a life of privation, which the Talmud designates in a measure, as a concomitant of study:

"Eat bread with salt, drink water by measure, sleep upon the hard earth, live a life of privations, and busy thyself with the Law."

His highest aim at this time was to perfect himself in the knowledge of the Talmud. Then a Polish Jew introduced him to Maimonides' "Guide to the Perplexed." And the spirit of the great Jewish thinker inspired him with fresh thoughts; he read the work again and again, imbibing its wisdom

with great joy. From the same friend and teacher he learned mathematics, logic, and a love for good literature. By nature Mendelssohn was hot-tempered and violent, but he taught himself such complete self-mastery, that he became distinguished for meekness and gentleness. For a time he contributed philosophical and religious articles to a newspaper, abandoning the heavy, dull and elaborate Hebrew style then prevalent to take up one that was clear, simple, and abounding in freshness. In these writings he undertook to demonstrate the desirability of trusting in God, the inefficacy of evil and the delights of a pure mind.

It was an important moment for the Jews when Mendelssohn made the acquaintance of Lessing, the outstanding German liberal of the time. Lessing was of a democratic nature; he boldly attacked corruption and intolerance wherever it existed, and sought the society of outcasts and those despised by public opinion. With his drama, "The Jews," he desired to show that a Jew can be unselfish and noble, and thereby aroused the displeasure of the anti-Semites. The ideal of a noble Jew which Lessing had in mind while composing this drama, he saw realized in Mendelssohn. Lessing and Mendelssohn came to respect and love each other, the former looking upon his Jewish friend as a spiritual descendant of Spinoza. It may be said that Lessing's influence was greater even in ennobling the Jewish people than in elevating the German people.

Introduced by his friend into a learned German circle, Mendelssohn threw off his awkwardness and zealously devoted himself to the acquisition of an attractive German style. He withdrew, as he expressed it, "a portion of his love from the worthy matron (philosophy), to bestow it

upon a wanton maiden (the so-called belles-lettres)."

France was the acknowledged leader of culture in those days. French was spoken by elite Germans. French customs and manners were copied in the Prussian capital. In his "Philosophical Conversations" Mendelssohn chided the Germans for scorning native talent, customs, and language, urging the acquisition of self-consciousness and national pride. Published by Lessing, without the author's knowledge, the "Philosophical Conversations" brought Mendelssohn some renown. An essay entitled, "Inquiry Into Probability," further enhanced his prominence.

Active in Literary Life of Time

Mendelssohn took an active part in the literary life of his time by contributing regularly to the Library of Fine Arts. His taste became more refined with usage, his style grew bolder, and his thoughts more lucid. Mendelssohn felt disgust at the childish jargon which the Jews had substituted for their own pure language. The circumscribed course of study pursued by the Jews since the fourteenth century had halted their intellectual progress. They had grown so accustomed to subtleties, that the simple, unadorned truth had lost much of its significance in their eyes. Mendelssohn recovered these lost treasures of simplicity, beauty and truth, for which he acquired so keen a sense, that he was recognized far and wide as an arbiter in questions of taste.

Curiosity about "this Jew" manifested itself even at the court of Frederick the Great. He was considered the embodiment of wisdom. The dauntless Lessing had infused such courage into him, that he even ventured to criticize the poetical works of Frederick, and hint at their faults. Though his censure was thinly veiled and apparent only to the discerning reader, he was discovered and summoned to the court. Frederick was probably ashamed to punish him in the presence of the French cynics, whom he was then entertaining, and so Mendelssohn went free.

Defeated Kant in Essay Contest

At this time (1763) the Berlin Academy offered a prize for an essay upon the subject, "Are philosophical truths susceptible of mathematical

demonstration?" Mendelssohn, who had set to work on this problem, was discouraged and wanted to withdraw when he learned that the scholar, Thomas Abt, was also a competitor. He persevered, however, and gained the prize not only over Abt, but even over Immanuel Kant, whose essay received but honorable mention. Kant went deeper into the question, but Mendelssohn had the advantage of clearness and comprehensibility. His essay was translated into French and Latin and earned for him the praise of the learned world.

In the same year he was designated a *Schutz-Jude* by Frederick. This assured him that he would never be expelled from Berlin.

Wrote on Immortality of the Soul

Infidelity had become a fashion in Mendelssohn's day. Many no longer believed in God and the doctrine of immortality was scorned. For this skeptical and unbelieving age, Mendelssohn wrote a book called "Phaedon, or the Immortality of the Soul." This brought him immediate fame. The book went through three editions, was translated into all languages, including the Hebrew, and was praised by theologians, philosophers, artists, poets, and princes, who thanked the Jewish sage for reanimating their enfeebled religious spirit and restoring to them the comfort of the soul which they had lost. The deliverance by Mendelssohn, the Jew, was joyfully welcomed by a world weighed down with paganism. Every literary personage who passed through Berlin eagerly sought out the "Jewish Socrates" to have a word with him. He was treated as a bosom friend by princes and dukes, proposed as a member of the Berlin Academy of Sciences, addressed by two Benedictine friars as the adviser of their conscience.

Made New Translation of Pentateuch

So distorted an interpretation of the Bible, and especially the Pentateuch, was then in vogue that everything was found in it except the actual contents. Mendelssohn had compiled a Pentateuch translation for his children, in order to give them a thorough education and to convey the word of God to them in unperverted form. He was urged to publish his Pentateuch translation into German for Jewish readers. No sooner was a specimen translation

published than the rabbis of the old school began decrying it. Among the opponents of Mendelssohn's enterprise were some men who had brought honor upon Judaism. Youthful students, however, read the new German translation behind the backs of their masters, who deprecated the new version, and secretly learned, at one and the same time, the German language and the philosophy of religion, Hebrew grammar and poetry. A new view of the world was opened to them; an insatiable desire for knowledge took possession of them. Thousands of Talmud students became little Mendelssohnians; many of them courageous and profound thinkers. Among them Judaism regained its vigor and youth. In a short time there arose a school of Jewish men of letters, who wrote in a clear Hebrew or German style, on matters of which a short while before they had had no knowledge. The Mendelssohn translation speedily brought about a veritable renaissance of learning among the Jews. The beginning of the political liberation of the Jews from the cruel bondage of thousands of years is also connected with Mendelssohn's name. He secured for the Jews two advocates than whom none more zealous could be desired; these were Lessing and Dohm, who in turn influenced thousands of others to adopt a civilized attitude towards the Jews.

His Writings Eagerly Read

Mendelssohn was now held in such esteem that every new publication, bearing his name, was eagerly read. When accused by opponents of having become alienated from Judaism, Mendelssohn answered with a restatement of his views upon religion. This he did in a work, entitled "Jerusalem," the purity of content and form of which is a lofty memorial to his genius. This work was acclaimed everywhere. And Kant himself wrote a panegyric on it. Mendelssohn's critics were silenced.

While excitedly composing a passionate refutation of a critical article, worn out and feverish, he died at his desk on January 4, 1786. His passing was mourned by the entire population of the Prussian capital and by numerous others throughout the world, who for forty years had been edified by his writings.

Early American Jews in Portraiture

By Hannah R. London

HN THE realm of Americana, portraits are assuming increasingly greater importance. That the Jews have good cause to participate in the thrill of research in this captivating field, is shown by the numerous portraits of Jews which have come to light from the period prior to



Rebecca Gratz

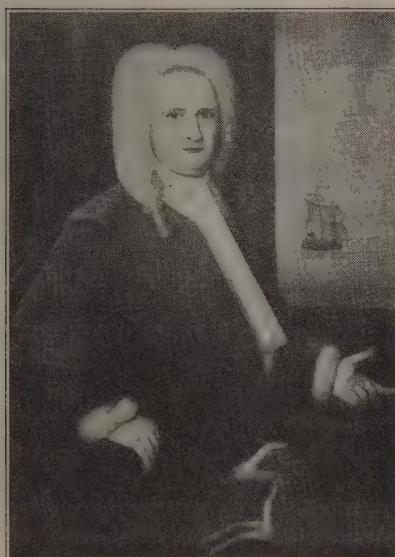
the Revolution and including the early days of our Republic.

In the exhibitions of early American portraits which have been held by the Aristocratic Union League Club of New York, the Pennsylvania Art Academy, the Copley Society of Boston, and the Chamber of Commerce of the State of New York, as far as I know, not any of the pictures shown included the likenesses of our early Jews. That these exhibitions were important can be gathered from the auspices which sponsored them, and the many millions in cash value which the portraits represented. Here were innumerable likenesses, in many instances artistically beautiful, and certainly, interesting historically, representing a brilliant galaxy of American painters.

It is regrettable that the portraits of our American Jewish ancestors were not represented in these public exhibitions, for were they not painted by the very artists whose works were so proudly exhibited?

Famous Artists Represented

Who were the artists represented in these various exhibitions? To most Americans the name of Gilbert Stuart, because he painted the pre-eminent pictures of Washington, is well known. Another fine painter of that period was John Singleton Copley, the loyalist who fled to England because of the Revolution. Apart from his confiscated property which represents the most valuable bit of realty in Boston's "Brahministic" Beacon Hill, he left in this country many portraits of outstanding merit, of which there is a goodly number in the collection of the Boston Museum of Fine Arts. Unfortunately, I have not been able to trace any portraits of Jews by Copley in this coun-



Jacob Franks

try, but it is my belief that he must have painted a number of Jews in London who fled there, like himself, at the outbreak of the Revolution, because they were loyalists. And then there was Thomas Sully, whose fame as a portrait painter spread from Philadelphia along the length of the Atlantic sea coast and thence throughout the country.

But in the exhibitions mentioned, we saw not only the works of Stuart, Copley and Sully, but portraits by a whole array of early American painters. Not

long ago their names were in obscurity, but today as the interest in Americana widens, their names gain in recognition. The works of such artists as Jeremiah Theus, John Wollaston, John Wesley Jarvis, Peter G. Healy and the three Peales—Charles Willson, Rembrandt, and James—are constantly sought by collectors.

There is a large representation of portraits, by these artists and many others, of our early American Jews who, like the Puritans came to this country to escape religious persecution. These early Jews, though constituting a small group, spread themselves along the Atlantic seaboard, particularly, in Newport, and thrived and built up, by virtue of their wide commercial training and love for the sea, a great shipping and mercantile center. Here that outstanding genius in American art, Gilbert Stuart, received his first commissions from the wealthy Jews.

Wandering Jews Retained Love of Beauty

It is not surprising that Stuart's talent was so early recognized. For had not the love of the beautiful coursed through the veins of our Jews centuries ago? Were not their temples in Spain, at once the glory and despair of



Rachel Gratz

Ferdinand and Isabella, consecrated to the Eternal with all the elegant finery of the age?

The love of the beautiful did not wane among our Jews on their emergence from England, Germany, Holland, and Portugal. Although they did not build the magnificent structures that their ancestors had erected in Spain, they did worship in temples of quiet beauty and simple taste. Such was the old Jewish synagogue at Newport. Fashioned in true colonial design, it was planned by the able American architect — Peter Harrison — famous, too, for the erection of King's Chapel in Boston.

In an age when there was no photography, recourse was taken to the brush as a means not only of handing down a likeness, but also to satisfy personal vanity. Whole families were thus painted, often by a single artist. Here I make mention of only a few outstanding pictures, but in my book, "Portraits of Jews by Gilbert Stuart and Other Early American Artists," I have listed about two hundred portraits.

A portrait of particular interest, because for years Jewish historians have held that the subject, Israel Israel, was not born a Jew, came to light with my recent acquaintance with Israel Israel's family, the James Alden Valentines of Walpole, Massachusetts, near Boston. A letter carefully preserved and cherished by Mrs. Valentine's mother, Mrs. Elvira Augusta Ellet Kendall, from the Reverend Henry Muhlenberg to Mr. Israel, written in the quaint script of the day refers to Israel's baptism into Christianity. This took place when Israel was but a year old, on the serious petitioning of his mother, although his father was a professing Jew, as we shall see from the following letter:

Dear Mr. Israel:

I received your Favor by the Revd. Mr. Wade, and complying with your request, found in our Church Records, that by Holy Baptism you were adopted and made a child of God and an Inheritor of the Kingdom of Heaven, on the 13th Day of June Anno Domini 1746 . . . Your father professed to be a Jew outwardly and your Mother a well meaning Christian.

* * * * *

The Covenant was performed by

Prayers, Promise, and Vow, that you, dear Israel, when living and arriving to years of discretion, should be instructed to renew the Solemn Promise and Vow, which was made in your name . . . to know, to believe, and to do all, whatsoever is revealed in the Old and New Testament of the Holy Bible and extracted out of the same and set forth in the Catechism of the Church, as most necessary to Eternal Salvation.

Exhorted to Improve "Time and Opportunity"

Israel Israel is then exhorted to improve "Time and Opportunity" and follow the example of Truly approved Christians." Such was the fervent



Israel Israel

prayer of his "adying friend, the Revd. Henry Muhlenberg Senr."

Many lovely pieces of furniture, silver and paintings, miniatures and shawls which were once in the home of Israel Israel now grace the home of his descendants, but the most interesting and most cherished mementos are the quoted letter and Israel's marriage certificate which I observed in the Valentine home carefully enwrapped in a very old parchment scroll of the Book of Esther. It was written in Hebrew. Such are the vestigial traces of this baptised, but can we say converted, Jew.

Israel Israel was a native of Penn-

sylvania, the son of Michael Israel and Mary J. Paxton. When he was only twenty-one years old he left his home for the Barbadoes, and within ten years amassed a considerable fortune, enabling him to marry on his return to this country, Hannah Erwin. This was in 1775, the year of the outbreak of the Revolution. The early married life of the Israels was not without its hardships. The many heroic deeds enacted by these ardent patriots is interestingly recorded in the work of a descendant, Elizabeth F. Ellet, in her "Women of the Revolution."

Mr. Israel's portrait was painted a number of times. Perhaps the best known one, unfortunately unattributed, represents him well advanced in years. Particularly noticeable are his large brown eyes, the drooping lids, and shaggy eyebrows, the right one slightly arched, and the gray silky hair surmounting his well modelled, markedly Jewish features. The portrait is owned by a descendant, Mr. Arthur G. Ellet of Kansas City, Missouri.

Remarkable Collection in Home of Taylor Phillips

A remarkable collection, because it represents a number of Jewish colonial worthies painted before the Revolution, is in the home of the Hon. N. Taylor Phillips of New York. Here the Franks and Levy families are chiefly represented, fathers and mothers, sons and daughters — portraits of two hundred years ago.

An ancestor of famous children and grandchildren, some of whose descendants are represented in the peerage in England today was Jacob Franks. Wearing a powdered wig and white neckcloth, tied under his chin, and standing erect in his brown, collarless coat, showing the white muslin puffs of his undersleeves, we see Jacob Franks in his portrait which reveals a manner of portraiture typically early American for its naivete of treatment and austerity of pose. But this austerity was only a pose. Franks was a kind man, much devoted to giving charity, both to his own people and those of other denominations. He was intellectual, too, a master of many languages, a fluent writer and learned in the Jewish law. He and his wife,

Bilhah Abigail Levy, also represented in this collection, took a great interest in the building details of the Shearith Israel Synagogue of New York which was to replace the old frame building on Mill Street. Like her husband, Mrs. Franks was ardently Jewish, but their children, accustomed to the society of Gentiles, left their traditional faith when they inter-married.

The admirable collection of the late Dr. I. Minis Hays of Philadelphia contains portraits of historic worth and great beauty. Particularly noteworthy are the Jeremiah Theus portraits of Mr. and Mrs. Manuel Josephson, painted before the Revolution. Theus was very popular in his day and almost all of the notables of the South were represented on his canvases.

Mrs. Josephson, who was Ritzel Judah, is portrayed in a tight-fitting blue satin bodice in decolletage, trimmed with lace cleverly rendered. Ruffled sleeves disclose lace, again, just above the wrists, and a dainty lace collar encircles her throat. On her dark brown hair, brushed back from a high forehead, is a red rose.

Splendid Gratz Portraits In Hays Collection

In the Hays collection are also the splendid portraits of Mr. and Mrs. Bernard Gratz, and the lovely pastel portrait of Samuel Hays by James Sharples, the itinerant artist.

The Stuart portraits of our Jewish ancestors, most compelling because of their artistic beauty, represent a goodly collection. A portrait of Abraham Touro is now in the possession of the Ehrich Galleries in New York; the Samuel Myers portrait is owned by Mrs. John Hill Morgan of Brooklyn; the Moses Myers' portraits are owned by Mr. Barton Myers of Norfolk, Virginia; the Judah Hays portrait by Mrs. Williams C. Preston of Richmond, Virginia. The portrait of Jacob Rodriguez Rivera is in the possession of the Redwood Library in Newport; and in the Pennsylvania Academy of Fine Arts hangs the portrait of Colonel Isaac Franks. Mr. Henry Joseph of Montreal owns the portraits of Mrs. Michael Gratz, and Mr. and Mrs. Solomon Moses. The latter was Rachel Gratz, blonde, ravishingly beautiful, often mistaken for a Gentile. She devoted her life to her husband and her eight children and passed away prematurely at the age of forty.

Gratz Sisters Represent Different Types

She is remembered for her exquisite beauty and winning manners and per-

sonality, but as her life was absorbed in her domestic affairs, she did not become as well known as her sister—Rebecca Gratz—beautiful, too, but of a different type. The sisters paid many a visit to the charming home of Ogden Hoffman in New York, where they met the most prominent litterateurs and artists of the day. One of them, Washington Irving, was very fond of Rebecca; she had nursed his affianced, Mathilda Hoffman, during her fatal illness. When Irving visited with Sir Walter Scott he fired his imagination with a description of this handsome Jewess, and she became the inspiring prototype for Rebecca of "Ivanhoe."

Rebecca's portrait was painted by Thomas Sully, famed for his delicate portrayal of women. It must have been a splendid likeness for John Sartain in his "Reminiscences of a Very Old

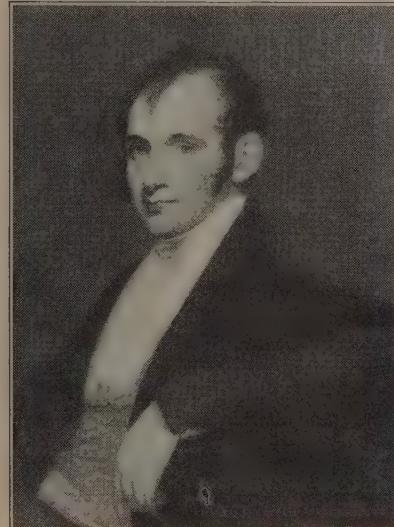
"She seemed to sit apart a little for she was alone. At that time Jews were not given much friendliness, and I noticed the chairman of the meeting gave her a little deference. I was impressed as to her importance, and as soon as the meeting adjourned was met with 'She is Miss Rebecca Gratz, the sister of Simon Gratz, a family of great means and very philanthropic.'

In this portrait of Rebecca by Sully, we have a splendid and elegant portrayal of the beautiful Jewess, who devoted her life to the religious schools for Jewish children, which she founded in Philadelphia, and to philanthropic work.

Sully Portraits of Singular Appeal

There are many other portraits of Jews by Sully, of singular appeal and attractiveness, but they are too numerous to describe here. From Sully's long list of portraits of Jews and from others I have mentioned, it may be gathered that the representation of Jews in early American portraiture is considerable.

The portraits illustrating this article are typical of the many Jews whose portraits were painted in the Colonial and Revolutionary days. They came from families of affluence and refinement, in some instances of fine scholarship, who founded synagogues, mingled freely in non-Jewish circles, contributed to philanthropic and charitable causes, and gave of themselves and their possessions in the struggles of the Revolution and of our early Republic.



Solomon Moses

Man," tells of a visit to Miss Gratz in her later years when he recognized her instantly by the portrait.

A description of Rebecca came to me in a letter from one of the readers of the D. A. R. Magazine, where Rebecca's portrait was reproduced together with an article of mine. The writer of this letter, who was the daughter of a well known Philadelphian, happened to sit near Rebecca Gratz at a committee meeting for the Centennial Exposition in that city. She writes of her as a "remarkably beautiful woman, a little large, most richly dressed. The exquisite poise of her countenance and repose of her body fascinated me. I knew very little of what was transpiring around me!"

Further in her letter comes an intimation of Miss Gratz's importance.

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Yehoash

By Sarah Goldberg



YEAR ago, in a little apartment in the Bronx, while working at his typewriter on his magnum opus, there died the great Yiddish poet, Yehoash. Sitting at his desk near a window that looked down upon garages, dusty tenements, and noisy, crowded streets, Yehoash wrote tender poems of the beauties of nature, of the wonder, the splendor of the cosmos. The noise and confusion below seemed to sharpen his vision and to lead him to a greater philosophic understanding of the meaning of life.

And living thus richly a life of beauty and sorrow, he produced a great literary and spiritual legacy for his people.

The memory of Yehoash's personal life will always be an inspiration. His was a most courageous and brave spirit. Fate played many a trick upon him. He knew much of sorrow, of suffering, of pain, and of poverty. But his soul refused to be colored by the reality about him. Often, when in doubt, fellow writers came to Yehoash to be infused with his spiritual freedom. His poem, "The Strongest," might well be used as a true epitaph for Yehoash, the man.

I'll be the strongest amid you,
Not lightning, stream or mountain
blue,
But dew, that falling to the earth
Gives birth.

I'll be the strongest in my hour,
And lofty tree and quiet flower
Will both be drinking gratefully
From me.

I'll be the strongest in the land.
I'll be the word that heals, the hand
That unseen, still, as from above
Gives love.*

When Yehoash first began to write, some thirty years ago, Yiddish poetry was weak and colorless. It was just emerging out of the folk song and ballad stage. Frug, Abraham Raisin, Morris Rosenfeld, all contemporaries of Yehoash, were lending authenticity and dignity to the new poetry movement. But it was Yehoash, more than anyone else, who raised Yiddish poetry to a true literary standard.

His emotion was deeper, his in-

tellect more aggressive, more searching. He was more of a cosmopolitan than a nationalist and avidly absorbed the culture of all nations. Thus the subject matter of Yehoash's poetry is varied and philosophical. And his technique, though complex, does not hamper the lucidity of his expression.

The early Yiddish classicists had shown that the Yiddish language had the substance in which a higher literature could be chiseled. Yehoash proved that this same language lent itself to a subtle versification and that it is a medium sufficiently developed to

not completely absorb his muse. And in the later poetry of Yehoash one sees how his racial subjectivity was being blended into a greater and more engrossing universal consciousness. He felt his pulse beat in unison with that of the world. And to Yehoash the physical world was animated by and at one with the spiritual. Everywhere he saw the inner harmony of the two.

Yehoash's earliest verse, like that of his brother poets, deals with the various phases of his people's history and contemporary problems. The poetry and romance of the stories of the Bible stimulated his imagination. He composed poignant lyrics about David at his harp, about Zipporah, wife of Moses, crying out against her fate, about the tragedy of Job.

In the talmudic legends, too, the young poet found much material for his writings. And he concerned himself with the future of his people. In a poem, "Watchman, What of the Night," Yehoash urges us to be courageous:

"Watchman, what of the night?"
Look, people's keeper, and take care,
What do you see from your towered
height?
Did dawn awaken and gleam some-
where,
A shimmer of morning light?
Watchman, what of the time?
Into the darkness cast your eyes.
Our powers fail, our courage dies.
Say, does not in some distant clime
At last a saviour arise?

The watchman from the tower speaks
plain:

There was a shimmer of light and
morn,
And then the night came on again.
The hand, my folk, to heal your pain,
To help has not been born.

The fight is hard, the way is long,
Prepare your battle gear;
Heart, head of steel, and courage
strong,
Advance in sacrificial throng
Until the light appear.

But the poet's chief concern was with nature, with the beauty and mystery of the physical world about him. At first he wrote charmingly of it, as in "Evening Tones":

New comes the quiet evening hour
With gold and amethyst,
When summer day and summer night
Wed tremblingly, close kissed.



Yehoash

express any poetic mood. He made a scholarly study of the language. And his intellectual fervor led him to master the technique of the poetry of other nations. So that in the work of Yehoash one finds rhythmic forms that remind one of the simplicity of Kipling and others that recall the complexity of Walt Whitman.

Yehoash was a pioneer in the subject matter of his poetry as in its form. His contemporaries concerned themselves mainly with crying out against Ghetto woes and oppressions. Their songs of nature were mostly poetic "stock-in-trade." And they generally saw life subjectively, narrowly.

Not so with Yehoash. Life was richer, more complete for him. In spirit he was a citizen of the great, modern world. Even in his early period, his Jewish consciousness did

*All poems quoted in this article were translated by Marie Syrkin and published in the "Day" and in the "Reflex."

The valley grows more dark, remote,
The mountains dim so grey,
A toneless melody is heard
From somewhere, far away.

Later, however, Yehoash began to see deeper into the beauty of nature. He recognized the meaning and purpose in the rose smiling through the dew, in the trees reaching up to the heavens, in the light of the moon, in the glory of the sunset. All life to him was beautiful, meaningful. And he chanted:

Over my sleep
The night leaned deep.
Gave me to drink
Beauty and sorrowing,
Beauty and sorrowing.

Upon her breast I lay
As a new-born baby lies;
With tight-closed eyes,
I drank
Beauty and sorrowing,
Beauty and sorrowing.

Or again:
I don't know how it was;
Upon the ground
I lay—warm summer night
Wrapping me around.

I heard the boughs above,
The grass below
Whisper and call
In speech I did not know.

Then something out of me
Spoke answeringly
Long, long I heard both voices blending
Uncomprehending.

And still later even this higher emotional range gave way to the crystallization of a profound philosophy of life. The thought and subject matter of the poems of this period are inspiring, by virtue of the intellectual, spiritual and esthetic pleasure they arouse. There is a transcendent religiousness in the poet which moves him to give his answer to the great riddle of life:

I am the somber tower
Watching through day and night,
I am the hope whose might
Summons when tempests lower.

I am the silence cool
And the steadfast deep,
Whose waters hold in keep
Plentitude never full.

I am the great desire
And I am the great content.
I am the strong prayer sent
For the hurt of the world entire.

I am the high hall
Where windows look over the ledge,
Doves sit on the topmost edge
And snakes lie upon the stair.

In his last two volumes Yehoash reached the high water mark of his poetry. Here he achieved complete mastery of expression. The subjects of his poems show how thoroughly he had become imbued with the modern spirit.

Among the best of Yehoash's work is a sheaf of poems inspired by the romance, the mystery, and the peace of the Orient. The poet understands and appreciates the philosophic spirit of China and Japan. Some of the poems are too long to quote. But the following two will illustrate the high artistry which he reached in this little volume. "An Old Song" is in the characteristic Yehoash vein, while "The Empress Yang-Ze Fu" is gay and playful.

AN OLD SONG

In the blossom-land Japan,
Somewhere thus an old song ran.
Said a warrior to a smith,
Hammer me a sword forthwith.
Make a blade
Light as wind on water laid.
Make it long
As the wheat at harvest-song,
Supple, swift
As a snake. Without a rift,
Full of lightnings, thousand-eyed.
Smooth as silken cloth and thin
As the web that spiders spin.
On the hilt what shall be told?
On the sword's hilt, my good man,
Said the warrior of Japan,
Trace for me
A running lake, a flock of sheep,
A cottage with a cherry tree
And one who sings her child to sleep.

THE EMPRESS YANG-ZE FU

The empress Yang-Ze Fu,
Has palaces four score.
A hundred rooms each palace has,
Each room a golden door.
Black giant slaves guard over all
With iron shields and lances tall.
To the mirror Yang-Ze Fu
Laughs—"Who is as great as you?"

The empress Yang-Ze Fu
To the white stream goes nightly.
She grows smaller than a nut
On the stream a leaf is put,
Wherein she sails lightly.
And the oars the empress has
Are two dainty blades of grass:
To the water Yang-Ze Fu
Laughs—"Who is as small as you?"

In addition to being a poet, Yehoash was also a prose writer of high significance. Among his works is a volume of fables which bear the authentic Yehoash ring.

He wrote a number of one-act plays on biblical subjects, all of which are highly poetic. One of these pieces

"The Shunamite," was translated by Shnitkind in 1925, and published in the Stratford Monthly. Later it was included in a volume of selected one-act plays from the literature of all nations. This playlet is rich in the pathos, in the tragedy of old age. At seventy, King David yearns the more longingly for the beauty, the warmth, and the romance of youth. A sixteen year old peasant girl is brought to him. She is repelled by the old withered king. But it is her duty to please him so she sings to him a song of a young, handsome shepherd. Her eyes glisten, her voice is joyous as she sings of this youth and of his prowess. The girl tells the aged king that it is the author of this song who fills her dreams, whom she adores, never knowing that she is singing the song composed by this old man or that she loves him as he was in his youth.

Yehoash will also be remembered for his fine Yiddish translations of Longfellow's "Hiawatha" and of the "Rubaiyat of Omar Khayyam."

Another inspiring little volume of Yehoash's is "From New York to Rechovoth and Back." It tells of the pilgrimage the poet made to the "Promised Land" just before the war. It was later translated by Isaac Goldberg under the title of "The Feet of the Messenger," and published by the Jewish Publication Society of America.

Yehoash's crowning gift to his people and one which is to be ranked with the best of his poetry is his Yiddish translation of the Bible. Perhaps no one else was as suited for this undertaking as he. Who of his contemporaries has the intellectual equipment, the emotional and poetic depth and the capacity and love of research which Yehoash combined in himself?

In the translation of the Bible, Yehoash once again was a pioneer. No one except he seemed to think it possible to reproduce the charm and poetry of the Bible in such a comparatively undeveloped language as Yiddish. But he proved that it could be done. Poet and intellectual, he has captured and transmitted all of the charm and beauty of this greatest of books.

One feels all the more the tender, limpid beauty of Yehoash's poetry and prose when one recalls the circumstances of his death. Yehoash, dying at his typewriter near a window that looked down upon streets filled with noise, strife and hustle-bustle—Yehoash, lying dead near an unfinished sheet of his beloved work, is a true personification of the sublime spirit of his own poetry.

Various Districts Plan Resumption of Wider Scope Campaign in Fall

District No. 2 Goes Over the Top

WITH THE first drive of the Wider Scope Campaign in New York City completed and the convention of District Grand Lodge No. 1 over, the leaders of the campaign in that district have a breathing spell in which to consider the results thus far attained. Maurice P. Davidson, Chairman of the Wider Scope Campaign in District No. 1, is happy and hopeful. He is happy because New York's Jewry has been so deeply stirred by the ideal and message of the Wider Scope effort. And he is hopeful that when the campaign is resumed in the fall, the goal originally set will be reached. Mr. Davidson is also enthusiastic over the hearty response which the call of the Wider Scope elicited at the convention of the district in Providence.

Hon. Abram I. Elkus, Honorary Chairman of the Wider Scope Committee for Greater New York, is of the opinion that we are still too close to the recent drive to realize what wonder-working good it has done towards arousing New York's Jewry spiritually. New York has been stirred, he feels, and in the end it will give all that is expected of it. With all of which Honorary Vice Chairman Benjamin Altheimer, in his good-natured way, agrees. And he is already planning an affair to be given in behalf of the campaign early next autumn.

Judge Lazansky and Judge May are doing everything in their power to keep the interest alive through the summer months.

Judge Myron Sulzberger, who was chosen Chairman of the newly formed Hillel Committee of District No. 1, at the Providence convention, is elated over the decision to establish the next foundation at Cornell University. He feels that, in addition to its intrinsic value, this will greatly heighten the interest in the Wider Scope work throughout the eastern part of the country.

The re-election of all the officers of District Grand Lodge No. 1, and especially Maurice H. Bloch as President, at the Providence convention, betokens success for the Wider Scope Campaign. These officers are all enthusiastic supporters of the campaign; they have

been active in it and will continue their activity in the future.

District No. 2 has exceeded its quota. At the convention, Brother Emil Mayer of St. Louis, Chairman of the Wider Scope Campaign, reported a total of \$140,000 already subscribed. Brothers Lou Borenstein and Isidore Feibleman, leaders from Indianapolis, brought the happy tidings that their state, conducting a joint campaign of the Cleveland Orphan Home and the Wider Scope, had reached its entire quota and a substantial amount had already been transmitted to their treasury.

Brother Arthur Friedman is energetically rounding up payments for the year 1928 in Denver and surrounding territory.

Judge Joseph L. Kun, outgoing President of District Grand Lodge No. 3, reported in detail on the progress of the campaign in his district, at the Pittsburgh convention last month. Now that his term of office as President is over it is expected that Judge Kun will find even more time than hitherto to devote to the Wider Scope Campaign, of which he is District Chairman.

Serious consideration is being given to the idea of carrying on the campaign in Atlantic City during the summer months.

In District No. 4 the campaign has been more or less at a standstill during the past few weeks. But it is expected that the District Grand Lodge convention which meets in Spokane the latter part of this month will once more stir the Pacific Coast region into action.

The best Wider Scope news this month comes from District No. 5. For weeks that district lagged behind, but now it is going forward with redoubled energy. This is especially true in Baltimore, and it is hoped that the entire district will soon be following Baltimore's example.

Special credit for the progress being made in Baltimore is due to Henry A. Alexander, Wider Scope Campaign Chairman for District No. 5; Simon E. Sobeloff, Maryland State Chairman of the Wider Scope Campaign; William A. Goodheart, Chairman of the campaign for the City of Baltimore; and

Mrs. Simon E. Sobeloff, Chairman of the Women's Division in the Baltimore campaign. These leaders, with the assistance of Oscar Leonard of St. Louis, are forcefully bringing home the message of the Wider Scope work to the Jews of the Maryland metropolis.

The Jewish Times, of Baltimore, for May 18th, is dedicated to the B'nai Brith and the Wider Scope effort. Mayor William F. Broening of the same city has officially endorsed the campaign. And the rabbis have been preaching special sermons on the significance of the various phases of the Wider Scope undertaking. In brief, the whole town is talking "Wider Scope," and what is more to the point, it is giving generously to the campaign.

Joseph A. Wilner, President of District Grand Lodge No. 5, who was in Baltimore recently to install the new officers of the local lodge, expressed hearty gratification over the progress the Baltimore drive is making.

As we go to press Baltimore reports a total subscription of over \$30,000, with the drive still gaining momentum steadily.

In District No. 6 there has not been much Wider Scope activity during the past month. Some new subscriptions have, however, come in from Nebraska and Canada. And it is expected that the District Grand Lodge convention which meets at Elkhart Lake, Wisconsin, July 1st, 2nd and 3d, will formulate plans for energetically resuming the campaign in the fall.

District No. 7 enthusiastically endorsed the campaign at the recent District Grand Lodge convention which took place in Houston. And with the reorganization of committees in the fall it is expected that the district will ultimately raise its share for the Wider Scope fund.

In the absence of Louis Pizitz, Chairman of the Wider Scope Campaign in District No. 7, who has gone to Europe, the work is in charge of A. B. Freyer, Vice Chairman of the district campaign, who is enthusiastically directing the activity.

Brother Freyer calls attention to the achievement of Louis Cohn of Fort Smith, Arkansas, under whose leadership Fort Smith more than a year ago raised its quota of \$1,750.

Central Administration Board and Hillel Foundation Commission Meet in Chicago

RECENT progress of the Order and its various subsidiary activities were reviewed and discussed at the meeting of the Central Administration Board which took place in Chicago on May 6th. This board, which serves as the governing body of the I. O. B. B. in the interim between the sessions of the Executive Committee, also authorized certain undertakings and lines of procedure for the future.

It was reported that charters have been issued to five new lodges since January—two of them in foreign countries. And it was announced that requests for the establishment of lodges have come from Johannesburg, South Africa, and Melbourne, Australia. All this is an indication of the world-wide range of the Order. But perhaps an even more significant manifestation of the universal scope of the B'nai B'rith is the granting of a charter to the recently-organized lodge in Shanghai, China. Special credit is due to Brother Charles Hartman, member of the Executive Committee of the Order, for the establishment of this B'nai B'rith outpost in the Far East; his effort and influence having helped materially to bring it about.

Gratifying progress was reported in the work of forming a loan society in Mexico to help the Jewish immigrants in that country establish themselves on a sound economic basis.

In the review of the recent activity of the Anti-Defamation League special stress was given to the work of the Speakers Bureau. Under the auspices of this bureau, thirty-eight lectures were delivered in the states of Indiana, Illinois, Ohio and Virginia during the past few months, enlightening the general public on Jewish history, religion, literature and customs.

The very successful A. Z. A. tournament which was held in Milwaukee, March 23d to 25th, was reported upon; and it was announced that this junior Order is now preparing for its national conclave which is to take place in Denver in July.

The request of the lodge in Tel Aviv to purchase an existing building for use as a lodge home and club rooms, instead of erecting a new one, was granted. And it was decided to authorize the B'nai B'rith House Build-

ing Fund representatives in Palestine to proceed immediately with erection of 16 houses on a site already chosen. These will form the nucleus for the "B'nai B'rith Garden City" which is to be established as a suburb of Jerusalem.

It was reported that the president of the Order, after communicating with the members of the Executive Committee, cabled \$5,000 to Constantinople to be used for emergency relief among the earthquake victims of Bulgaria. This was done in response to word from the president of District Grand Lodge No. 11 that as a result of the earthquake in that country many Jews were without shelter and in dire strait.

The report on war orphans indicated that 156 of them are still being cared for by the Order.

The national director of the Wider Scope Campaign announced that more than a million dollars had already been pledged in that campaign, and that up till May 1st, \$196,539 had been paid in cash on these pledges. He was authorized to continue the campaign in cities which have not yet raised their quotas.

Those who participated in the meeting were: President Alfred M. Cohen, Adolf Kraus, Archibald A. Marx, Sidney G. Kuswurm, Henry Monsky and Dr. Boris D. Bogen.

Dr. Louis L. Mann Chosen Acting National Director of Hillel Foundations

AT THE invitation of President Alfred M. Cohen, Chairman of the B'nai B'rith Hillel Foundation Commission, the directors and other representatives of the foundations in the Middle West participated in the meeting of the commission which took place in Chicago on May 7th.

After calling upon all present to feel free to express their viewpoints, the chairman invited Dr. Louis L. Mann of Chicago to open the discussion.

Dr. Mann complied with this request by asking the directors and other representatives of the foundations to answer four questions: (1) What has the foundation done for the Jews in my university? (2) Which is our one greatest success? (3) Which is our one greatest failure? (4) What has

the presence of the foundation done for our Jewish students?

Rabbi Solomon Landman, Director of the Wisconsin Foundation; Mr. Adolph Fink, Director of the Michigan Foundation; Rabbi Lee J. Levinger, Director of the Ohio Foundation; Dr. Moses Jung, of the Illinois Foundation; Mr. Max Litow, a student at the University of Wisconsin; and Mr. Morris Sostrin, of the Illinois Foundation, responded to these questions. And their answers developed into a highly thought-provoking discussion.

It was decided to investigate the situation at Cornell University and the University of West Virginia. And if conditions warrant a foundation will be established at Cornell, and an extension foundation at the West Virginia university, during the next academic year.

The chairman reported that three additional members, Rabbi Abba Hillel Silver, Philip L. Seman and Morris D. Waldman, will shortly be placed on the Hillel Foundation Commission, and that local advisory committees of the Hillel Foundation are to be established in the various districts of the Order.

Realizing the difficulty of finding a suitable successor to the beloved Rabbi Benjamin Frankel, the loss of whom is still keenly felt, the commission postponed the selection of a permanent national head of the Hillel Foundations. In the meanwhile, however, it unanimously elected Dr. Louis L. Mann Acting National Director of the foundations; and Professor A. L. Sachar was chosen Director of the Hillel Foundation at the University of Illinois. Dr. Sachar has served as Acting Director of that foundation since Rabbi Frankel's death.

The proposed total budget of \$98,000 for the 1928-29 period was approved.

There were present at the session as members of the B'nai B'rith Hillel Foundation Commission: Alfred M. Cohen, Chairman; Adolf Kraus, Dr. Louis L. Mann, Isaac Kuhn, Edwin L. Schanfarber, Rabbi James G. Heller, Judge Harry M. Fisher and Dr. Boris D. Bogen, Secretary. In addition to the representatives of the various foundations, there also participated in the deliberations Fred Bernstein, Chairman of the District No. 6 Hillel Foundation Committee.

News of the Lodges

MORE than 1,500 Chicagoans came away from the Covenant Club of their city on Sunday, May 6th, thankful to the B'nai B'rith Council of Chicago and the Hillel Foundations of the University of Illinois and the University of Wisconsin. For they had just been treated to a thrilling debate sponsored by the Council and participated in by teams from Madison and Champaign. The subject was: "Resolved, That Prejudice Against the Jew in America Is Inevitable." And the debaters representing the Wisconsin Hillel Foundation, upholding the negative, came out victorious.

* * *

SEVERAL weeks ago a gala B'nai B'rith affair was given in Washington, D. C., which was participated in by Dr. Boris D. Bogen, Secretary of the Order, and by Joseph A. Wilner, President of District Grand Lodge No. 5. A great deal of wit and wisdom was voiced. However, it is likely that the impression of some light verse there recited will remain with those who were present longer than the substance of the more serious speeches. The poem is entitled, "Cohen at the Bat." It was written by Frederick William Wile, and tells the story of the big league debut of the New York Giants' famous new second baseman, in this season's opening game against the Boston Braves. The closing stanza is:

"The ball was hit. It soared aloft. It flirred with the sky.
Two Giants now were in with runs, and victory was nigh.
'And how' that night the East Side rang and sang and danced with joy,
For baseball's newest king was crowned—Cohen, the Jewish boy."

* * *

PHILIP MILLSTONE, Harriet Hyman and Roy Weinberg are three up and coming young students at Ohio State University. Before a meeting of the Cincinnati Lodge they victoriously upheld the negative side of the proposition—"Resolved: That the Tendencies of American Jewish Youth Are Favorable to the Future of the Jewish People." They were opposed by a team from the Menorah Society of the University of Cincinnati.

* * *

RABBI MAX J. MERRITT, who has for some time been active in Hillel Foundation work, recently met with a serious automobile accident on the

way from Chicago to Champaign, Ill. He was taken to St. Mary's Hospital at Kankakee, Ill., and is now, much to his many friends' gratification, recovering.

* * *

MORRIS L. LEVINE, Chairman of the Rehoboth Lodge Committee on Jewish Culture, is author of the leading article in the special Spring number of *Rehoboth News*. Mr. Levine gives a comprehensive account of seven decades of B'nai B'rithism as manifested in the activities of his lodge. He tells of the progress of Rehoboth Lodge through its various locations in New York and incidentally casts light upon the development of the Order in general.

* * *

IN LOVING memory of the late lamented Mrs. Fay Cohen Sultan, wife of Brother William Sultan, Vice Chairman of District No. 6. Wider Scope Committee, Temple Mizpah of Chicago, dedicated, on May 25th, a new ark and other pulpit ritualistic equipment.

* * *

AN OUTSTANDING event in District No. 3 last month was the installation of Passaic Lodge No. 1097, with a charter membership of almost 200. The man chiefly responsible for bringing the new lodge into being is Rabbi Archie L. Davidson of Camden. However, he had the full and active support and backing of President Joseph L. Kun and Secretary Joseph Herbach.

* * *

THE little volume, entitled, "Historical and Biographical Sketches of Eminent Leaders of the Order B'nai B'rith," is in the fullest sense of that term a labor of love. With wisdom of the heart Samuel Bowman, Past President of District Grand Lodge No. 2, paints for us word pictures of some of the outstanding pioneer leaders of the Order.

* * *

ON APRIL 29th the Executive Committee of the A. Z. A. went on record as favoring the change of dates for the convention to be held in Denver, from July 18th, 14th and 15th, to July 16th, 17th and 18th, so as to avoid including a Saturday. It was decided also that the Supreme Advisory Council should meet in Denver, July 15th, 16th, 17th and 18th.

WE ARE Glad to Be With You B'nai B'rith," sang four hundred and thirty-five Knights of Columbus as they marched, six abreast, to participate in a meeting of the Los Angeles Lodge on the evening of April 24th. With rapt attention they witnessed a B'nai B'rith initiation and listened to the speakers. It was a glorious demonstration of good will, genuine Americanism and human fellowship.

* * *

THE entire city of Hamilton, Ohio, and many persons in neighboring communities were saddened by the loss, recently, of Brother Ben Strauss, a staunch Ben B'rith, a faithful Jew, a loyal and a kindly gentleman. Mr. Straus was a man of considerable wealth and he left a most unique will.

* * *

RABBI S. S. MAYERBERG, of Dayton, Ohio, has accepted a call from the B'nai Jehudah Congregation of Kansas City, Mo. He will succeed Rabbi Harry H. Mayer in the rabbinate of that congregation, the latter becoming Rabbi Emeritus.

Rabbi Mayerberg, who was last year President of District Grand Lodge No. 2, has long been a potent force for progress in the Order.

* * *

BROTHER SAMUEL ADER, who presided at the memorable meeting of Adolf Kraus Lodge of Chicago, several weeks ago, when Paul Ash was initiated into the Order, has some interesting news. He says, "Paul told me he regards his initiation as a Ben B'rith as an outstanding experience of his life, and that he wishes he had joined the Order earlier."

* * *

MEMPHIS is certainly a B'nai B'rith stronghold. The Sam Schloss Lodge of that city has a membership of 1,100. Moreover, it is an alert and active membership. Charles Jacobson, the new President of District Grand Lodge No. 7, recently visited Memphis and he writes of an election of officers by the local lodge which he witnessed. More than 500 votes were cast. This was preceded by a house to house canvass. And women dressed in red were on the streets electioneering for the red ticket, while women dressed in blue solicited votes for the blue ticket.

Conventions

Re-elect Officers of District Grand Lodge No. 1

ALL the officers of District Grand Lodge No. 1 were re-elected at the convention of that district, held last month at Providence, R. I.

Two hundred delegates representing lodges in the states of New York, Connecticut, Rhode Island, Massachusetts, Maine and in Eastern Canada participated. And they were joined in the deliberations by women delegates from the various auxiliaries in the district.

The chief topic of discussion was the Wider Scope Campaign. Maurice P. Davidson of New York City, Chairman of the District Wider Scope Committee, reported on the progress of the campaign in the metropolis, and he announced the formation of a District No. 1 Hillel Committee, with Judge Myron Sulzberger of New York as Chairman. Judge Sulzberger in turn declared that the national Hillel Committee had decided to establish the next Foundation at Cornell University, and that negotiations toward this end would begin shortly.

The convention adopted unanimously a resolution supporting the Wider Scope Campaign.

* * *

Emil Mayer, Hero of District No. 2 Convention

A SPIRIT of elation over the glorious success of the Wider Scope Campaign in District No. 2 pervaded the convention of that district which took place at Columbus, Ohio, June 3d, 4th and 5th. Brother Emil Mayer, who, as Chairman of the Wider Scope Committee in the district, led the campaign which has raised more than its quota, was given a richly deserved ovation. And Fred J. Lazarus, Jr., President of the Cleveland Orphan Home, too, was cheered to the echo when he reported that the Orphan Home drive in the district has already raised 98% of its quota.

There were present at the convention, as guests of honor, Alfred M. Cohen, President of the Order, and Dr. Boris D. Bogen, Secretary. President Cohen stirred the gathering with his eloquent and thought-provoking greeting. He also broadcast over Station WAIU a comprehensive ad-

dress on the subject, "Sons of the Covenant."

Another outstanding feature of the convention was an address by Rabbi Abba Hillel Silver of Cleveland.

Ben M. Achtenberg, outgoing President of the district, in his address, dealt with the achievements of the Order, as a whole, and with District No. 2, in particular, during the past year.

Isidore Feibleman, of Indianapolis, was elected President for the coming year. Samuel I. Sievers, of St. Louis, was elected First Vice President. And Leonard Freiberg, of Cincinnati, was chosen Second Vice President and Secretary. It was decided to hold the 1929 convention in Akron, Ohio.

* * *

District No. 3 Convention Has Unique Features

A DEEP earnestness was the outstanding characteristic of the convention of District Grand Lodge No. 3, which took place in Pittsburgh, May 27th, 28th and 29th, and in which more than 150 delegates participated.

A heightened resolve and aspiration were infused into the gathering by the presence and address of Alfred M. Cohen, President of the Order.

Highly gratifying was the respect and admiration shown at every opportunity for Judge Joseph L. Kun, the outgoing President, under whose chairmanship the convention opened. Judge Kun aroused an enthusiastic response when he told of the achievements of the Wider Scope Campaign in the district and when he called upon the delegates to do all in their power to bring it to a successful culmination in the fall.

For Joseph Herbach, the convention had a special significance. It marked the completion of a decade of his service as Secretary of the district. The comprehensive report which he submitted reflected his deep and earnest concern for the Order and its ideals.

Of singular interest in this report were the remarks about President's Day, which was observed throughout the district a few weeks ago as a mark of respect for President Joseph L. Kun, and resulted in a phenomenal increase in membership.

A unique and colorful feature of the convention was the symbolic display at the convention banquet. The lifting

of a curtain revealed a gigantic menorah. And near it on the platform stood a book of extraordinary dimensions, upon the pages of which, as was shown when it was opened, were recorded the various phases of B'nai B'rith's activity.

Perhaps the most picturesque figure at the convention was patriarchal Judge Josiah Cohen, the 87 year old veteran of B'nai B'rithism and general activity in the interest of public welfare.

In a certain respect the hero of the convention was A. L. Wolk of Pittsburgh, for he was married and elected Second Vice President of the District Grand Lodge on the same day. I. W. Jacobs of Pittsburgh was chosen President, and Abraham Berkowitz of Philadelphia, First Vice President. Joseph Herbach of Philadelphia, and Dr. B. F. Pollak of Secaucus, N. J., were re-elected, respectively, Secretary and Treasurer.

* * *

Spokane All Set for District No. 4 Convention

DISTRICT Grand Lodge No. 4 convention is to take place in Spokane June 24th, 25th and 26th. Monday evening, June 25th, will be devoted to a public initiation and literary program, in which it is expected five thousand persons will participate—including representative Spokane clergymen from various denominations.

A unique feature of the convention will be the second annual five minute speech contest, in which accredited representatives of twenty lodges will take part.

* * *

Spirit of Fellowship at District No. 7 Convention

IT WAS at the recent convention of District Grand Lodge No. 7 which was held at Houston. Mayor Oscar F. Holcombe welcomed the delegates in behalf of his city. He said, among other things, "An orthodox Jew . . . started me on the road to financial and political success." Thus spoke the Christian. Then Mayor Leon Schwarz of Mobile, Alabama, responded in the name of the delegates. He said in part, "A staunch Christian—the son of a Methodist preacher—started me upwards, and Christian voters elevated me to where I am." Thus spoke the Jew. And the hundreds cheered to the echo. Is comment necessary?

Ernest Bloch

By Will Goodman



ERNEST BLOCH is the first great composer who has consciously striven to translate into music the quintessence of the Hebraic spirit. There have been other great Jewish composers, but no other great composers of Jewish music. To Bloch the writing of Jewish music does not mean the ingenious weaving of a composition about authentic folk themes. "It is the Hebrew spirit that interests me," he has said, "the complex, ardent, agitated soul that vibrates for me throughout the Bible; the freshness and ingenuousness of the Patriarchs; the intensity that finds expression in the prophetic books; the profound love of justice; the despair of the preachers in Jerusalem; the sorrow and the grandeur of the Book of Job; the sensuousness of the Song of Songs. All this is in us, all this is in me, and it is the better part of me. It is all this that I endeavor to hear in myself and to transcribe in my music; the venerable emotions of the people that lie dormant deep in our souls."

One's personality, Bloch reasons, is the accretion of the heritages of countless generations of one's people. To express himself then, he feels, he must consciously endeavor to be the voice of the soul of his people. Only thus can he achieve true expression; only thus can his art be sincere. "I am a Jew," he says, "and I aspire to write Jewish music, not for the sake of self-advertisement, but because I am sure that that is the only way in which I can produce music of vitality and importance."

At the age of eleven, Bloch, living in Geneva at the time, had already made up his mind to become a composer. He wrote out a vow to this effect and buried the paper on which it was written beneath a rock. Above the rock he solemnly built a votive fire to consecrate his vow. "To have broken that vow would have been sacrilege," he says now, when the incident is recalled to him.

Subsequently, Bloch studied the violin with Schorg and Ysaye, and composition with Knorr and Thuille. His first symphony, in C-sharp minor, was performed at Basle in 1903 and "met with an enthusiastic reception from the public, but not from the critics." The performance of this symphony in New York last year by the Philharmonic Orchestra showed it to be a vigorous, albeit youthful, work.

The composer was subjected to a great deal of unjust vituperation on account of this symphony. How fair the criticism was may be seen by one critic's statement that "the composer ought to be put in jail." All of the censure he received, however, was balanced by the letter he got from Romain Rolland, that acute and sagacious observer of life and of music. "Your symphony is one of the most important works of the modern school. I know of no other work in which a richer, more vigorous, more passionate temperament makes itself felt. From the first bar to the end, one feels oneself at home in it. It is wonderful to think it is an early work. Had I known you at the time you wrote it, I should have told you: 'You are master of yourself. Continue expressing yourself in the same way, freely and fully. I will answer for your becoming one of the master musicians of our time.'"

And Ernest Bloch continued to express himself in the same way, freely and fully. Sincere artist that he is, he steadfastly refused to compromise. When he found, with the production of his opera, "Macbeth," at the Opera Comique in Paris in 1910, that if he were to live by his music he must write as conventional critics dictated, he entered his father's business as a cuckoo-clock salesman and continued to write music as he pleased, although he had difficulty in having it produced. Between jaunts through Germany as a salesman, he was in turn conductor of orchestras at Lausanne and Neufchâtel, and professor of composition and esthetics at the conservatory of Geneva. Finally, in 1916, he came to America, the land where his genius is most highly appreciated, as conductor of the orchestra which accompanied Maud Allen, the dancer. When the company was left stranded in Ohio, Bloch came to New York as conductor of an obscure orchestra. It was not long before his genius and perseverance brought him to the pinnacle of fame.

In December of 1916 the Flonzaley quartet played his String Quartet, in March of the next year he conducted the Boston Symphony Orchestra, playing his *Trois Poemes Juifs*, and in January of 1918 he conducted a concert of his own works with the Philadelphia Orchestra. And since then his reputation has grown continually, until he has come to be known as one of the most significant forces in modern music.

His "Three Jewish Poems—Danse, Rite, and Cortège," are full of the mystical atmosphere of the biblical East, running the gamut of the emotions from sensuousness through sacred solemnity to a lyrical pain and poignancy. In "Schelomo," a Hebrew rhapsody for solo violincello and orchestra, Bloch again goes to the Bible for his inspiration, this time to the second book of Chronicles. Here Bloch, with a magnificent freedom of expression, presents to us Solomon reincarnate—Solomon with his wisdom, his wealth, his magnificence; Solomon with his thousand and four hundred chariots, with his twelve hundred steeds, with his "silver and gold like stones, and his cedar trees like sycamores that are in the plain for abundance." It is program music of the highest order. Bloch gives us a complete picture of the gaudiness, the splendor, the stateliness, the majesty of Solomon's court. It is not mere imitation; it is interpretation.

The "Israel Symphony," written between 1912 and 1916, was originally planned as a work in two parts, the first to express the sorrows and travail of the Jewish race, the second to give utterance to the joy over the redemption of Israel. The second part, however, has never been written. The "Israel Symphony" stands therefore as an expression of the bitterness of Israel. One hears in it the noble, grave, voice of the Psalmist, uttering majestic despair, finding surcease only in *Elohim*.

"Adonai, my Elohim!"

O my Elohim, Thou art my refuge,
Hear thou my prayer, O hear my crying.

In Thee I trust, O my Elohim!
I am steadfast."

It is the expression of the modern Jew's faith in his people, in his God, and as such it is one of the most eloquent and most moving compositions in the history of music. It alone is sufficient to stamp Ernest Bloch as a great composer.

Ernest Bloch is not yet an old man. Forty-seven is scarcely an age to retire, and, while many men at forty-seven have not yet found themselves, Bloch is already a complete master of his medium. He does not have to beat frantically about to find an idiom for himself. His form is servant to his thought. We may expect much more intense, precise, and beautiful music from his inspired and fecund pen.

Communications

SIRS:

I asked you to send me a number of copies of the February B'NAI B'RITH MAGAZINE, containing the editorial, "Test of Religion in Politics." I turn mailed these to a number of clergymen, both Catholic and Protestant. I thought, perhaps, you might be interested in some of the comments I received as a result.

Rev. J. B. Culeman, a Catholic priest, a man of wonderful personality and high education, wrote me a letter expressing his interest in the magazine. In particular he commented favorably on the editorial.

Rev. W. J. Cleary, another Catholic priest, came in personally to thank me for the magazine and requested an opportunity of reading other issues when I am through with them. He is thoroughly familiar with the sculpture of Jacob Epstein and was very much interested in the article you published about that artist.

Moline, Ill. LEO DOLKART

SIRS:

I happened to have read a recent issue of your magazine at the office of a business acquaintance, and I certainly was impressed with its contents. I surely want your publication in my home, and I am herewith enclosing my check for one year's subscription.

A. S. SHAFER

Philadelphia, Pa.

* * *

SIRS:

I enjoy your magazine and read it from cover to cover. May it ever continue to enlighten the world. "Thinking Aloud" by Urva Porah, is wonderful. The moral all good Jews should draw from it, I think, is to have more backbone and bend the knees less. If we are good citizens, go about our way and do only the best we know how and do it in the best manner possible, we cannot help but be admired for our

spirit. If we don't get much praise, it doesn't matter, as long as we know in our hearts that we are living right.

Yours truly,

MRS. B. L. HARRIS

Chicago, Ill.

* * *

SIRS:

After reading a recent article by Alfred M. Cohen, I decided at once to become a subscriber of your wonderful magazine.

Though I have read many publications in my time I have never taken an interest in any of them so deep as is my interest in the B'NAI B'RITH MAGAZINE—the greatest magazine of all time.

Enclosed is one dollar for one year's subscription.

Sincerely yours.

ARTHUR JACOB WEISBERG.

Chicago, Ill.



Above: The Bauernschmidt Mausoleum, an imposing Memorial, in Druid Ridge Cemetery, Baltimore, Md.

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Across the Seas

GERMANY is known for its thoroughness. And the B'nai B'rith of that country, in this respect as in many others, live up to the reputation of their homeland. A noteworthy example of this is the "History of the Frankfort Lodge (1888-1928)," which was written by Past President E. Gut, and published by the lodge in connection with the celebration of the fortieth anniversary of its founding. This is no mere leaflet. It is a 98-page book, 6" x 9 1/4", clearly and attractively printed, illustrated with pictures and a facsimile of an historic document, and neatly bound.

It was well worth publishing this historical monograph with great care, for it is both comprehensive and fascinating. Having been written, as it was by a man who is imbued through and through with the B'nai B'rith spirit as well as with a paternal love for his own lodge, this book casts much light on the work of the German B'nai B'rith in general, in addition to giving an account of the establishment and progress of the Frankfort Lodge.

We learn from this history that the Frankfort Lodge was the 20th to be established in the German District. Its installation took place on January 8, 1888. Of the 55 members initiated on that day, the 8 surviving were present at the 40th anniversary celebration which took place this year, as were also 4 others who joined later in the year 1888.

Social service has been given a great deal of attention in the lodge from the very outset, as have also matters of cultural import.

With singular courage and foresight, Frankfort Lodge rejected the proposal made by District Grand Lodge No. 8 to establish a death benefit fund for the survivors of members, and thus was instrumental in defeating the plan which would have made the Order, in certain respects, a business enterprise.

Among other things, the lodge used its influence to help institute Jewish religious instruction in the Frankfort public schools. It did yeoman service in combating anti-Semitism. And it has contributed generously to the German Hilfsverein funds for the aid of Russian and Roumanian pogrom victims.

The lodge established a library in 1891 which now contains 1950 volumes. It has held annual art exhibits

under the direction of the artists among its membership. It has sent delegations to Paris, Amsterdam and London to disseminate knowledge on the aims and ideals of the B'nai B'rith.

Indeed, this history is packed full of instances of the Frankfort Lodge's cultural and social service activity, partly in behalf of its own membership, but mainly in behalf of the Frankfort community, German Jewry and Israel the world over. It is an inspiring story, a story that gives a new impetus to one's faith and pride in the Order.

* * *

GEORGE J. WEBBER is President of Dr. Moses Gaster Lodge of Manchester, England. At the annual dinner of that lodge and the Women's lodge of the same city, held on April 22, 1928, he delivered a spirited and poetic address. He said in part:

"Do not the work, the spirit, the method of the B'nai B'rith amply fit our Order to become both the board of communal leaders and a school for future communal leaders? . . .

"I would like to see the Independent Order of B'nai B'rith a senate of communal leaders, sitting together, so to say, judicially, away from the dust and heat of the various institutions, taking counsel together on the weakness and defects in the functioning of communal machinery. . . .

"I would like to see the Independent Order of B'nai B'rith strive to reintegrate Jewish life and to provide, in Manchester, for instance, what has long been needed. . . . I mean a Jewish communal hall, where Jew can meet Jew, where we may lunch and dine, read and play, study and sleep."

* * *

From a recent report by Dr. Edmund Kohn, President of the Austrian Grand Lodge, we learn in detail the latest accomplishments of the various eleemosynary institutions supported by the B'nai B'rith of the country. Among them, for instance, is the Mensa Academica Judaica, which served, during the past year, 62,000 meals. Of these, 28,000 were provided free or at nominal prices. At the same academy 110 orphans received vocational training and elementary education. And a shop was added to the apprentices' home, bringing the total budget for both up to 104,000 shillings.

320

FROM Czechoslovakia comes word that, from November, 1926, to May, 1927, the sanatorium at Meran took care of 100 men and 111 women. Of these 77.8% have resumed their regular occupations.

A new women's auxiliary has been established at Reichenberg.

* * *

DURING the past several weeks the attention of District Grand Lodge No. 11 has been centered upon the victims of the earthquake in Bulgaria. The entire catastrophe fund of the District Grand Lodge has been given over to the relief of the sufferers. Constitution Grand Lodge of the Order wired \$5,000 for the same purpose, and lodges in and out of District No. 11 have been called upon to help our brethren in Bulgaria who have been dispossessed by the earthquake.

A circular sent out from Bulgaria on April 21st indicates what the unfortunate people of that country have been up against. In part it says:

"The earthquake shocks are succeeding one another and have thrown a large number of our citizens and brethren into an indescribable state of fear and misery. Those affected number thousands. They are shut off from the outer world and are quite defenseless. Everywhere energetic efforts are being made to organize public first aid, to introduce at least some source of definite aid into the tremendous misfortune and chaos that has befallen our land. The situation is so wretched that the most we can do will hardly suffice to prevent the calamity from expanding in scope. Already the appearance of epidemics has been reported, which adds more terror to the havoc caused by the elements. . . ."

* * *

REPRESENTATIVES from Districts 8, 9, 10, 11 and 12 participated in the installation of Graz Lodge which took place several weeks ago. Preceding the formal ceremony special religious services were held. Then the new members were initiated, and following that came the installation ritual. In the evening a banquet was given for the new members, their ladies and the guests. In all, the day and evening will remain memorable to those who were present at the various exercises and ceremonies, pervaded as they were with a festive holiday spirit and the exhilarating brotherliness of the Order.

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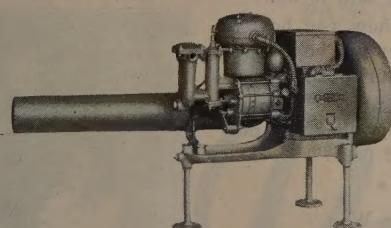
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Very truly yours,

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Humoresque

A Much Needed Rest

FOR several weeks David Redstone and Jacob Goldberg had not seen each other. Then one day they met in a downtown cigar store.

Said David: "Why, hello, Jake. Haven't seen you for a coon's age. What are you doing these days?"

Replied Jacob: "And how are you, Dave, old boy? I'm doing nothing. What are you doing?"

David: "Me? I'm doing nothing, too."

Jacob: "That's fine. Let's take the day off together."

* * *

Does It Pay to Die?

A PROMINENT synagogue member died and was given a public funeral. All went well until the cortege reached the cemetery. Then a great argument started between the friends and enemies of the deceased as to where he should be buried. Some contended that it should be in a conspicuous place while the others demanded that the grave should be in an obscure spot. The dispute raged on until it almost precipitated several fist fights.

Among the group was an old-timer with a rather philosophical turn of mind. As the argument gained momentum, he turned to a fellow standing near him and remarked:

"Well, I ask you, Abraham, does it pay to die?"

* * *

A Leg to Stand On

LITTLE Sammy was telling a group of children at a birthday party a story about a stork. He began: "Once upon a time there was a stork who stood on one leg—"

"Why one leg?" interrupted inquisitive little Rachel.

"Because," Sammy snapped back, "if he had raised both legs he would have fallen."

* * *

The Younger Generation Speaks

P HILIP MINCOWSKY, an elderly watchmaker, was carrying a large "Grandfather's clock" from his store to an antique shop. As he walked along the street, the clock happened to bump against a passing little boy.

"Foolish old man," shouted the little boy, "why don't you wear a wrist watch like everyone else?"

ONE of the world's greatest thinkers once remarked that there is no better way to judge the character of people than by what they will laugh at. A savage would probably laugh at seeing his neighbor break a leg; a civilized man certainly wouldn't. Nevertheless the laughter of cultured and cultivated people is sometimes very cruel; for what is merely an incongruity or an absurdity to one man may be a very serious matter to another. The truly wise man is he who can sometimes laugh at himself and very often at his own troubles. What do you laugh at? What kind of jokes and anecdotes strike up a response in you? Send them in to us. If we find that they are of the kind which others laugh at, we will send you a book for each of them. The winners of books this month are: Richard Perry, Hotel Mercer, Tulsa, Oklahoma; A. J. Livinson, 189 Craig St., East, Montreal, Canada; I. Steinhardt, 637 Euclid Ave., Toronto, Canada, and Samuel A. Grossman, 2157 Alice Pl., Chicago, Ill.

He Wanted to Milk a Calf First

I T WAS Meyer Lefkovich's first morning as a farm hand. As he walked out to the barn with the owner of the farm, the latter said to him:

"Now, Meyer, I'll show you how to milk a cow. And after you've learned it will be one of your duties every day."

"But," asked the boy, "hadn't I better learn to milk a calf first?"

* * *

It Was Expensive in a Way

P OINTING to a blue vase on the parlor table, Mrs. Applebaum admonished her maid to be very careful not to break it.

"Why do you take such particular care with that vase, Madame?" asked the maid, "is it then so expensive?"

"Yes," replied Mrs. Applebaum, "my husband spent \$200 at a charity affair winning it."

Who Said Farmers Are Not Smart?

B EN FENSTER was touring the country for the first time. As he passed a very poor looking little farm, he stopped and asked the owner, who was walking along the fence, "Say, Mister, pardon me, but how do you manage to make both ends meet on such a poor piece of land?"

"Well, it's like this," replied the farmer, "see that man out in the field; he works for me; but since I can't afford to pay him in money I am paying him in land. And in a few years the whole farm will belong to him. Then it will be my turn to work for him until I get the farm back."

* * *

Behind in Front

A TRAIN headed for Chicago was way behind time. And the discontent among the passengers gathered force with every moment. The business people were troubled because they were going to miss their appointments. And the shoppers feared that the stores would be closed before the train reached the city.

As the porter came through one of the chair cars, Isadore Goldenson, a traveling salesman, said to him:

"Tell me, Sam—what is the matter? Why is the train so late?"

"Well, you see, sir," replied the porter, "the train in front is behind and we were behind before besides."

* * *





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